

MINOR

PROPHETS

Old Testament

STUDIES 410

Ron Pierce

ADVANCED STUDIES: O.T. PROPHECY
MINOR PROPHETS - FALL 80 - Prof. Ron Pierce

6118

COURSE GOALS:

1. To gain an understanding of the introductory, historical, and theological data pertinent to each of the Minor Prophets.
2. To gain experience in doing independent research in one section of this portion of the O.T.

5482

COURSE REQUIREMENTS:

1. To read the entire of the Minor Prophets from a good English translation (NASB, NIV, ASV, RSV, KJV).
2. To show regular attendance in class, as well as promptness with assignments.
3. To complete all quizzes and exams on the scheduled dates.
4. To complete 10 collateral reading reports as per the class calander. Reports must be typed or neatly written, 1-2 pages in length, containing the following information: the student's name, author & title of the article or book, number of pages read, critique of material. NOT SUMMARY!!
5. To write an 8-10 page term paper on one of the subjects listed on the class calander. Grading of the papers is based on three criteria: personal interaction with the biblical text, interaction with secondary sources, presentation of the paper in written form and in class. A copy of the paper is due in the instructor's hands at least one week prior to class presentation.

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CLASS TEXTS:

Allen, Leslie C., NIC on Joel, Obadiah, Jonah and Micah, Eerdmans, 1976.

Baldwin, Joyce, Tyndale Commendary on Haggai, Zechariah, Malachi, Inter-Varsity Press, 1972.

Pierce, Ronald W., A Survey of the Old Testament (Part II), Unpublished syllabus for OT 102, Later Hebrew History, 1980.

SECTION C - 1 TRW 4
C - 37-70

GRADING:

Quizzes: 20% Collaterals: 20% Exams: 30% Paper 30%

In the event of borderline situations the additional factors of class attendance and classroom participation will be taken into account.

appreciate minor prophets - academically
spiritually

CHAPTER
SECTION OF
CHAPTER
WORK

ONE HOUR
READING

Minor Prophets (Pierce)
CLASS CALANDER:

Page 2

Week:	Mon.	Wed.	Fri.
Pre.			Intro. class ✓
1 (9/8)	Review OT101 ✓	Review OT102 ✓	Intro. prophets ✓
2 (9/15)	*Quiz; <u>Amos</u> ✓	Amos ✓	*Collat.; <u>Hosea</u> ✓
3 (9/22)	Quiz; Hosea	Micah	Collat.; Micah
4 (9/29)	Quiz; Micah	Jonah	Collat.; Jonah
5 (10/6)	Quiz; Nahum	Habakkuk	Collat.; Zephaniah
6 (10/13)	Obadiah	Obadiah	**EXAM #1

7 (10/20)	Intro. Exile/ Restor.	(D/Prayer)	Collat.; Hist. 536-450 BC
8 (10/27)	Quiz; Hag 1	Paper: Hag 2:1-9	Collat.; Hag 2
9 (11/3)	Quiz; Hag.2	Paper: Zech 1-6	Zech 1-6
10 (11/10)	Quiz; Paper: Zerub. in Hag/Zech	Zech 7-8; Paper: Kingdom in Hag/Zech 1-8	Collat.;
11 (11/17)	Quiz; Paper: Branch/Joshua	Malachi; Paper: Author/Date	Collat.; Malachi
12 (11/24)	Malachi	EXAM #2	(Thanksgiving)
13 (12/1)	(Thanksgiving)	Quiz; Joel; Paper: Date/ Joel	Paper: Hist. Set. Joel 2 Collat.; Joel
14 (12/8)	Rev. Quiz; Joel 1-2	Review Escha. Paper: Joel/ Acts 2	Collat.; Joel
15 (12/15)	Paper: Day/ LORD	Review: Final	FINAL EXAM

*Quizzes & collaterals are given/come due at the beginning of the class period. Quizzes cover the biblical text to be discussed for the week. Collaterals are considered late after class begins.

**Unless otherwise stated all exams will be given in class and will be essay (short) in nature. Students should be prepared with a bluebook for each exam.

A SURVEY OF THE OLD TESTAMENT

(PART II)

RONALD W. PIERCE

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PREFACE: This study guide was originally designed to be used with the course, Old Testament 102, "Later Hebrew History" at Biola College, La Mirada, California. The course which normally precedes this is Old Testament 101, "Early Hebrew History" (a survey of Genesis through 1 Kings 11). Picking up at that point, this workbook will lead the student through the divided kingdom era, exile and return, the prophets (both major and minor), and the wisdom/poetic literature.

In teaching this course the instructor utilizes several overhead transparencies taken from primarily two sources: Irving L. Jensen, Jensen Bible Study Charts; Old Testament; Volume 2, 1976, Moody Press, and The Milliken Bible History Series (several authors), 1976, Milliken Publishing Co. In order to aid the students in absorbing the classroom lectures, copies of some of these transparencies have been provided in this syllabus (sometimes in slightly adapted form). Full acknowledgement and credit is given here for all material taken from the above mentioned sources. The reproduction contained herein is intended solely for classroom usage in teaching the above mentioned course and, therefore, within standard copyright laws.

It should be understood that this syllabus is not intended to replace a standard textbook for an Old Testament survey course, but is meant to be used as a workbook in conjunction with classroom lectures and a more comprehensive textbook.

CONTENTS

SECTION	LESSONS
A- Introduction to the course of study; brief <i>review</i> of material from Genesis through Solomon; brief <i>overview</i> of present course of study.	1
B- A survey of the era of the divided kingdom, Babylonian captivity, and Persian restoration. One lesson is given to the final books of the <i>Former Prophets</i> (i.e., the history of Joshua through Kings); two lessons are then given to the writings of <i>Chronicles</i> , <i>Ezra-Nehemiah</i> .	2-4
C- A survey of the literature known as the <i>Latter Prophets</i> in the Hebrew Bible. Isaiah, Jeremiah and Ezekiel receive one lesson each, while the Book of the Twelve (i.e., the minor prophets) are divided into four lessons. The books in this section are discussed according to historic sequence as interpreted by the author. The Book of Daniel is considered under the section on the "writings" according to its place in the Hebrew Bible.	5-11
D- A survey of the literature of wisdom and worship, including the miscellaneous books found in that section of the Hebrew Bible known as the <i>Writings</i> . The Book of Ruth is the only one of the "festive scrolls" omitted due to its connection with the Book of Judges in OT 101.	12-15

SECTION C

A SURVEY OF THE LATTER PROPHETS

BIBLICAL MATERIAL COVERED:

LESSON 5: Isaiah

LESSON 6: Jeremiah

LESSON 7: Ezekiel

LESSON 8: Amos, Hosea, Micah

LESSON 9: Jonah, Nahum, Habakkuk

LESSON 10: Zephaniah, Obadiah, Joel, Haggai

LESSON 11: Zechariah, Malachi

PRELIMINARY REMARKS: Like the prophet-historian of Samuel-Kings, these men of God were also *writing prophets*. They differed from the *non-writing prophets* (such as Elijah) not only because their sermons were compiled into books, but also in the kind of message they preached. Like the former prophets they spoke to the *nation*, not just individuals. In similar fashion they called all Israel to repentance, often announcing the doom of the national existence of the people of Yahweh.

It should be kept in mind that the primary purpose of the prophet was to speak from God to the community of God. While this sometimes included the foretelling of future events, it was more than merely history written beforehand. It was God's message to his people, an announcement of his intent with a expectation of response on the part of the listeners.

W/E 9/17

PROPHECY: GOD SPEAKING THRU AN INDIVIDUAL

GOD'S MESSAGES TO HIS PEOPLE ABOUT WHAT HE'S
ABOUT TO DO
w/ AN EXPECTATION OF RESPONSE FR. LISTENERS

— MODERN = PREACHING
FORETELLING/FORTH-TELLING

PRIMARY ELEMENT: PRESENT ELEMENT

SECONDARY ' : FUTURE ELEMENT

↓
PRESENT RESPONSES — VERY IMMEDIATE

EVEN IF THEY DON'T UNDERSTAND ~~W/~~

PARTS (I.E., DANIEL 2, 7, 8, 9, 10, 11, 12, ZECH NIGHT VISIONS).

GENERAL INTRODUCTION TO THE LATTER PROPHETS

A. THE CONCEPT OF "PROPHET":

In addition to the distinctions between forthtelling and foretelling, there is a further need for definition regarding *prophecy* in the Old Testament. After reading the passages listed below, describe the *kind of prophecy* illustrated and how it differs from the others.

1. Haggai 1: - EXHORTATION !

2. Hosea 1:1-9; Isa. 44:28--45:7:

FUTURE JUDGEMENT / FUTURE SALVATION
(BY NAME)

3. Isa. 24:19f.; Jer. 31:31f.:

4. Isa. 55:12; Zech. 5:

5. Jonah:

B. THE CONCEPT OF "WRITING PROPHET":

What does each of the following references tell us about the origin of the idea of a *writing prophet*?

① TERM NOT BIBLICAL

② PROPHET ABOUT WHOM WE HAVE A BOOK OR A COLLECTION OF "AUTHOR'S" PROPHETIES
ISA. ELIJAH → VS ← HOSEA.

③ DOESN'T MEAN THE PROPHET WROTE HIS BOOK.

- REGARDLESS INHERENTLY IN WHAT IS WRITTEN NOT WRITER,

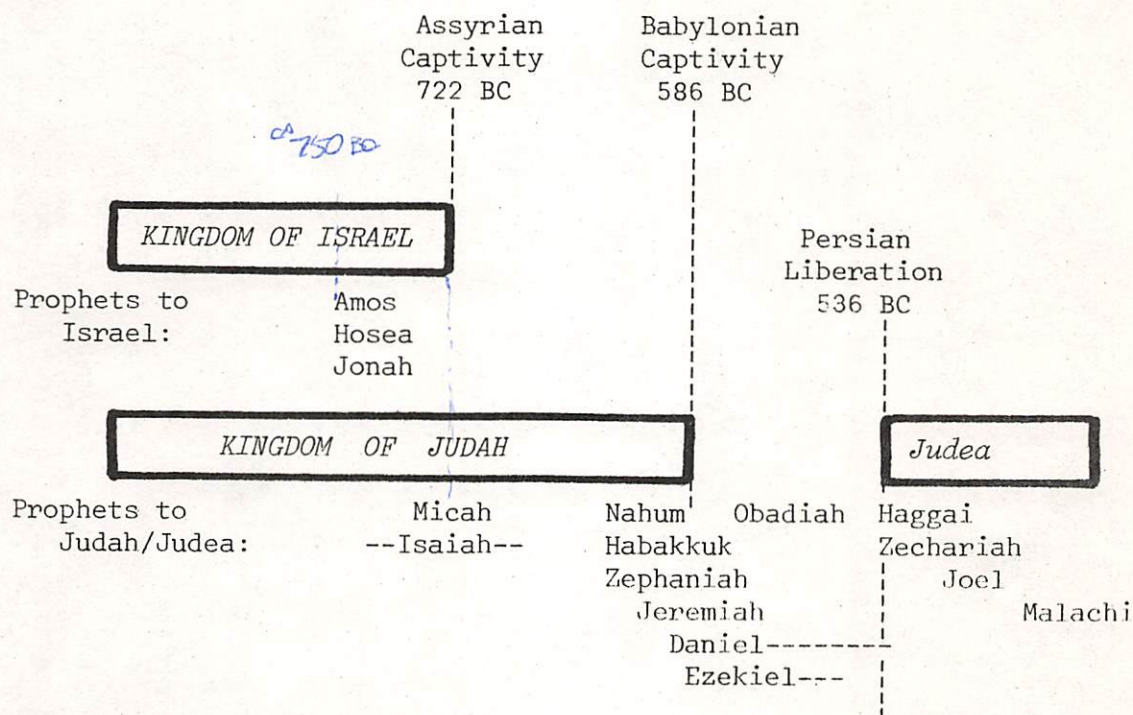
1. Jer. 1:1; 36:1-4; 45:1:
2. Deut. 28-34 (esp. 34:10):
3. 2 Chron. 26:22; 32:32; comp. with Isa. 36-39:

How does the concept of writing prophet *differ* in the above illustrations?

C. WHAT TO LOOK FOR IN THIS SECTION:

1. Know the order of the major and minor prophets both chronologically (as per the instructor) and as they appear in the English Bible (NASB).
2. Know the life-situation (*Sitz im Leben*) of each prophet and his book where this is possible.
3. Identify the author, date of writing, and literary style/structure of each book as much as possible.
4. Be able to state the major theme or message of a book as clearly as possible.
5. Most important of all, know the book itself. Read it carefully in its entirety, except where otherwise instructed. Watch for the sections highlighted by the instructor in classroom lectures.

D. GENERAL COMPARISON OF LATTER PROPHETS (INCLUDING DANIEL):



LESSON EIGHT

THE BOOK OF THE TWELVE:

(PART I)

AMOS, HOSEA, MICAH

PRELIMINARY REMARKS: In Lessons 8-11 the books commonly referred to as the *Minor Prophets* will be surveyed. They will be dealt with as they occur in history rather than in the sequence which is found in the Canon (cp. above pp. C-1, 4).

The prophets *Amos* and *Hosea* appear first as they seem to be the first writing prophets to appear in Israel's history (cp. above pp. C-2, 3). Along with Jonah, they are the only writing prophets to direct their ministeries to the Northern Kingdom, Israel. They lived in the days of Jeroboam 2 (8th century B.C.), at a time when the nation was at its most prosperous stage since the days of Solomon (cp. above p. B-14).

Micah, on the other hand, was a contemporary with Isaiah in the Kingdom of Judah. Together they witnessed the fall of the Northern Kingdom in 722 B.C. to Assyria. He played a major part in the great revival of Hezekiah (cp. Jer. 26:16-19) and wrote a portion of Scripture which has been sometimes called a miniture of Isaiah.

ASIDE: VIEW OF WRITING:

INSPIRATION NOT IN AUTHOR/EDITOR -
BUT IN WORK

- CONTEXT COMES FR. A CONCEPTUAL UNDERSTANDING.

- ANNOUNCING GOD'S INTENT W/ THE EXPECTATION OF A RESPONSE FR. THE PEOPLE.

THE HAVE ESSENTIAL AUTHORSHIP - WORDS OF Amos
VISIONS - ~~HAVING~~ A BURDEN

WE CAN SEE SOME OF THE BOOK AS NOT 'VISION' AS A LIT. GENRE.

HIS call may have been connected w/ those visions

So we have visions in the book, but other stuff as well
we are not told of who wrote it; put it together, where, or how

oracles - short message, often of judgement - a declaration

7:11 - note judgement on Jeru. & doom of nation

7:12 - get lost 7:13 Bethel - sanctuary of King

:15 - note 11 to David; also being leader.

Historical vignette: So we'll know how to interpret the book

I. THE BOOK OF AMOS

750 BC

A. INTRODUCTION TO THE BOOK OF AMOS:

1. Historical Setting of Amos:

From a combination of the Kings/Chronicles material and the references in the Book of Amos, describe the social, political and religious conditions of Israel at the time of Amos. What did each of these have to do with the message of the prophet?

- 8th century / ⁽⁷⁵⁰⁾ Jeroboam II - prosperity: expanded northern borders. shortly before kingdom falls (one generation - 722 BC).
- earliest of the writing prophets - differs fr. non-writing prophets pronounces doom to nation & not particular individuals.
- Fr the south: "not a prophet, nor son of a prophet" - i.e. not of the school of the prophets, professional prophet.
- 7:13 - not sanctuary of Baal or Yaweh but Jeroboam's words envision visions.

2. The Person of Amos:

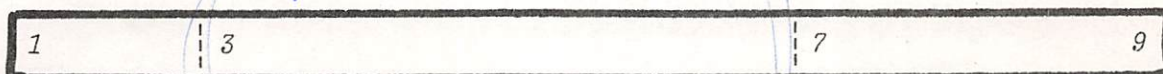
Amos has been referred to as the first of the writing prophets. Judging from the references in his book, how would he have reacted to this title?

NOT TOLD WHO PUT TOGETHER BOOK; NOW, WHEN?

① For CONTEXTUAL PURPOSES.

3. Literary Structure of Amos:

explanation of visions.



ORACLES
against
the
NATIONS
and
JUDAH & ISRAEL

COLLECTION OF SERMONS
against
ISRAEL

VISIONS
of
JUDGMENT
against
ISRAEL

Historical
Narrative:
7:10-17

- ①. Locusts
- ②. Fire
- ③. Plumbline
- ④. Summerfruit
- ⑤. Altar

Epilogue of Hope: 9:7-15

"TAKE SITHU
THIS WORD"

DAMASCUS

GAZA

TYRE

EDOM

AMMON

MOAB

JUDAH

ISRAEL

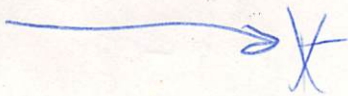
Blast fr. down south, from Temple interview,
drives up with Counsel
He's got us w/ all those "bad guys" & then
- hahh, then Israel
- Going away fr. Yahuah, covenant God, f →
foraken covenant brotherhood - social
injustice

the entire Family Is. & Ah.
covenant privilege calls for covenant responsibilities
∴ God will punish

B. SURVEY OF BIBLICAL MATERIAL:

1. Oracles Against the Nations, Judah, and Israel: Amos 1-2

The prophet uses here a clever literary device to draw his readers/hearers into the spirit of his message. What are the transgressions for which Judah and Israel are to be punished?



"They sell the righteous for money
& the needy for a pair of sandals"
2-6

2. Collections of Sermons Against Israel: Amos 3-6

In the message of 3:1-8 the heart of Hebrew prophecy can be seen. Notice the key elements:

Basis for the message (3:1-2):



"I will ~~punish~~ PUNISH ₃

Principle of announcement (3:7)

GOD HAS SPOKEN & w/ RESPECTED RESPONSE

Expected response from the hearers (3:8):

FOOLISH NOT ^{TO} FEAR

Two sins are emphasized in the Book of Amos: the social injustice so prevalent under the reign of Jeroboam 2 and the baalism which has continued since the days of the judges. Notice just a few references to these two factors in the sermons of Amos:

Social Injustice: 4:1; 5:10-15; 6:12:

Inspiration, not by virtue of how or who, but the ~~prophet~~ product specifically inspired

vs. 15 a call to repentance

Sons of Joseph

8th cen.

C-40

Baalism: 3:14; 4:4-5; 5:4-5:

POT AWAY SOCIAL INJUSTICE / BAAL WORSHIP

The response of the people to the pleading of the prophets is clearly a superficial one. Notice God's evaluation of their response in Amos 5:18-24:

LONGING FOR THE LORD'S DAY - NOT KNOWING WHAT IT MEANS
21+24 - NOT INTERESTED IN RELIGIOUS OBSERVANCES - BUT REAL SINCERITY - TRUE HEART RELATIONSHIP w/ GOD

3. Visions of Judgment Against Israel: Amos 7-9

Five judgments are delineated in this section. Briefly describe the meaning of each:

Locusts (7:1-3):

SINNED → FORGIVEN

Fire (7:4-6):

↓
"FORGIVEN" ← SINNED
↓
"SINNER"?

Plumbline (7:7-9):

Summerfruit (8:1-14):

Noby. for repentance

Altar (9:1-6):

loving kindness to righteousness & justice
God still remains true to His character

Two insertions also appear in this section; the first provides valuable historical information regarding the background for the Book of Amos (7:10-17):

ESCHATOLOGY - STUDY OF LAST THINGS

LAST DAYS BEGINS w/ THIS CROSS (incarnated)



comes to a completion (consummation) @ 2nd coming

PROPHETIC SEES → compressed, telescoped vision of God's intent to act in the future - rarely seen as a clear delineated timeline of the age (except - DANIEL). - WAY: present application -

know defin - the things in the prophets are situationally specifically relevant

the d/l - fr. how to bear to smoke

D/L = 2000 yrs.?

Amos: possibly circulated in sections
"for 3 transgressions & for 4..." etc

C-41

The second insertion is also the epilogue to the prophet's book (9:7-15). In it one sees an important distinction between the sinners of God's people and the remnant to whom restoration is promised:

epilogue

* "SINFUL KINGDOM" - NORTHERN KINGDOM
- JUDGEMENT - vs. 8/10 SURV JUDGEMENT

- question of fulfillment: not addressed - they
expected literal fulfillment. - NOPE THAT GOES BEYOND
- ASSYRIAN 722
- ROME 70
[ETC.]

II. THE BOOK OF HOSEA

A. INTRODUCTION TO THE BOOK OF HOSEA:

1. Historical Setting of Hosea:

While the ministry of Hosea is linked very closely with that of Amos in the Northern Kingdom (i.e., during the reign of Jeroboam), it extends considerably further as it is connected with the corresponding kings of Judah (all the way from Uzziah through Hezekiah). Review the material under the Introduction to Amos and Isaiah for further historical background:

BEYOND 722 [AHAZ/HEZEKIAH]

2. The Person of Hosea:

(NOT TO MARRY) (WIFE DIES)

Like Jeremiah and Ezekiel the family life of this prophet plays an important part in his ministry, only here is a very different manner. From the biblical material in chapters 1-3 of Hosea briefly describe the role the prophet's family played:

ch. 14: 9 - literally & spiritually

As a writing prophet, probably greater coverage
to both kingdoms

does Hester have to have her fulfilled?
∴ needed

John - kills everyone

3. Literary Structure of Hosea:

1-3	4-14
-----	------

Personal

Object lesson
for the rest of
the collection of
prophecies.

National

Collection of prophecies
aimed at the entire nation of
Israel.

- DON'T TAKE TOO LIGHTLY -
SYNCRATIZING

B. SURVEY OF BIBLICAL MATERIAL:

1. The Illustration of Gomer and Her Children: Hosea 1-3

extended reference to King in S. Kingdom

Describe below the significance of each individual member
of Hosea's family:

Gomer: prostitute perhaps temple p. - if done for _____
then he speak God for their camp

No 2 - possibly not his own children - "children of Harlotry."
- largely stock of the community Yehiweh/Hosea

Jezreel: 1st son - punish house of Jehu
similar to Zechariah 1:15

Lo-ruhamah: No compassion - 1st daughter -
No compassion for Israel (but on Judah)
down sealed

Lo-ammi:

Not my people!!

vs 7 re: Judah, a dig.
vs. 6 - down sealed
for Israel

1:1-9?

How does the positive thrust of 1:10-11 fit with the tone of

Two sermons.

day of Jezreel - used entirely differ. = d/i again

1:29 & 1:10 - 2:1 - very differ.
maybe speaking to the remnant

C-43

HOSEA------(steadfast love)-----Gomer
 (unfaithfulness) ↙ ↘ (affection)-----Lovers
God give Hosea grace to love Gomer.
 YAHWEH------(steadfast love)-----Israel
 (unfaithfulness) ↙ ↘ (affection)-----Baal

The term *Ephraim* is used repeatedly in the prophet's messages. For what does it stand? How and why did it become so significant in Israel's history? 1:4 - Ephraim - son for Israel

legally no soc. - remnant of Jail p 139-11

In Hosea 13:9-11 mention is made of Israel's request for a king (cp. 1 Sam. 8). How does the attitude of the nation compare with that situation which occurred 3 centuries earlier?

Although the primary target of Hosea is Israel, there are a few scattered references to Judah (cp. 4:15; 5:5; 6:4, 11; 11:12). In light of the mention of several Kings of Judah instead of Kings of Israel in his introduction (1:1) is it possible that Hosea's ministry also included the Southern Kingdom?

4:15 - Judah warned to watch

11:12

also prophet to Judah also he did preach to Judah

How would you summarize the theme of Hosea's sermons? Is there a central thread which runs throughout chapters 4-14?

not clean but your decadence!
 Concer. of injustice & Hosea's justice
 love relationships, yes, but also fierce anger
 also the writing would not have been all of a force as were as it

Finally, notice the interesting epilogue (14:9). How does this fit with the style of the rest of the book?

theme - marriage relationship

Strong threat of Assyrian
captivity of N.
almost S.

* Sitz für mich ver. 26:16-19



III. THE BOOK OF MICAH

A. INTRODUCTION TO THE BOOK OF MICAH:

1. Historical Setting of Micah:

Just as *Amos and Hosea* where God's chief spokesmen in Israel during the eighth century B.C., so *Isaiah and Micah* where his main prophets in Judah. Again, rather than repeating previously stated material here, the student is referred to the historical introductory section above for *Isaiah* (cp. pp. C-6, 7).

2. Literary Structure of Micah:

1	3	6	7
First Collection	Second Collection	Third Collection	

*Hear, O Peoples,
Listen, O Earth.*

*Hear now,
heads of Jacob,
rulers of Israel.*

*Hear now,
what Yahweh says,
Listen, you mountains.*

Collection One:	1:2-2:11 Long Doom 2:12, 13 Short Hope		
Collection Two:	3:1-12 Long Doom 4:1-5 Short Hope		
	4:6-8 (Remnant) Hope with Distress Allusions		
	4:9, 10 Long Distress & Doom + Short Hope	4:11-13 Short Distres + Long Hope	5:1-6 Short Distress + Longer Hope
	5:7-9 (Remnant) Hope with Distress Allusions		
	5:10-14 Long Doom 5:15 Short Hope		
Collection Three:	6:1-7:7 Long Doom 7:8-20 Short Hope		

Leslie Allen p.206 P.N.I.O.

The charts printed above (p. C-45) demonstrate the three major collections of Micah's messages. The second chart was taken, essentially, from the New International Commentary by Leslie Allen, *The Books of Joel, Obadiah, Jonah and Micah*, 1974, p. 206. Notice the symmetric arrangement of the oracles:

B. SURVEY OF BIBLICAL MATERIAL:

1. First Collection of Sermons: Micah 1-2

This collection is introduced by the title *Hear, O peoples* (1:2). Can you tell from the context who the subject of this call is (cp. 1:2-7)?

Common PEOPLE

mushrooms - Canaanite worship centers even Jerusalem
Both Judah & Israel dealt w/ - groves & trees

What is the sin of Israel and Judah as Micah explains it in 1:5?

After a long section of judgment and doom, notice the ray of hope in 2:12-13:

2. Second Collection of Sermons: Micah 3-5

~~Now leaders have been opportunitied~~
There seems to be a narrowing in whom the prophet addresses in this section, as indicated by the title *Hear now, heads of Jacob* (3:1). Does this hold true when compared to the context of chs. 3-5 (cp. 3:5, 9-12; 4:2, 9-10; 5:2-5)?

~~Referring~~
- SPEAKS ALMOST AS IF NO DIVISION
OF NORTH & SOUTH KINGDOM

vs. "CALAMITY WILL NOT COME TO US..."
BECAUSE OF TEMPLE - NOT SO

ISA. 43:14, 15 m. 4:10-11
ISA. 2:2-4 ↔ MICAH 4:1-4

Also contained here is an important reference to the birth-place of our Lord (notice 5:2-4). Compare this with the reference in Matthew 2:6.

MR. - INSIG. → MESSIAH

MATT - NO INSIG. BECAUSE OF MESSIAH.

3. Third Collection of Sermons: Micah 6-7

This last section bears a slightly different title from the previous two: *Listen, you mountains* (6:2). What is meant by this rather unusual reference (cp. Deut. 30:19)?

MOUNTAINS WITNESS

ISRAEL HAS SINDED SINCE MOSES - IF THE WALLS COULD
SPEAK...

Once again the theme of true religion appears in the prophets. Compare Micah 6:6-8 with the similar references in Hosea 6:6 and Amos (above, p. C-43) and James 1-2:

NOT WORDS RITUAL - WORDS REALITY
all three call for true religion
N.K. was affected the S.K. 6:6

Although Micah ministers in Judah during the latter half of the eighth century B.C., notice his reference to two kings of an earlier era in 6:16.

OMRI - AHAZ

Finally, the book closes on a positive note of hope for the godly remnant (7:18-20):

LESSON NINE

THE BOOK OF THE TWELVE:

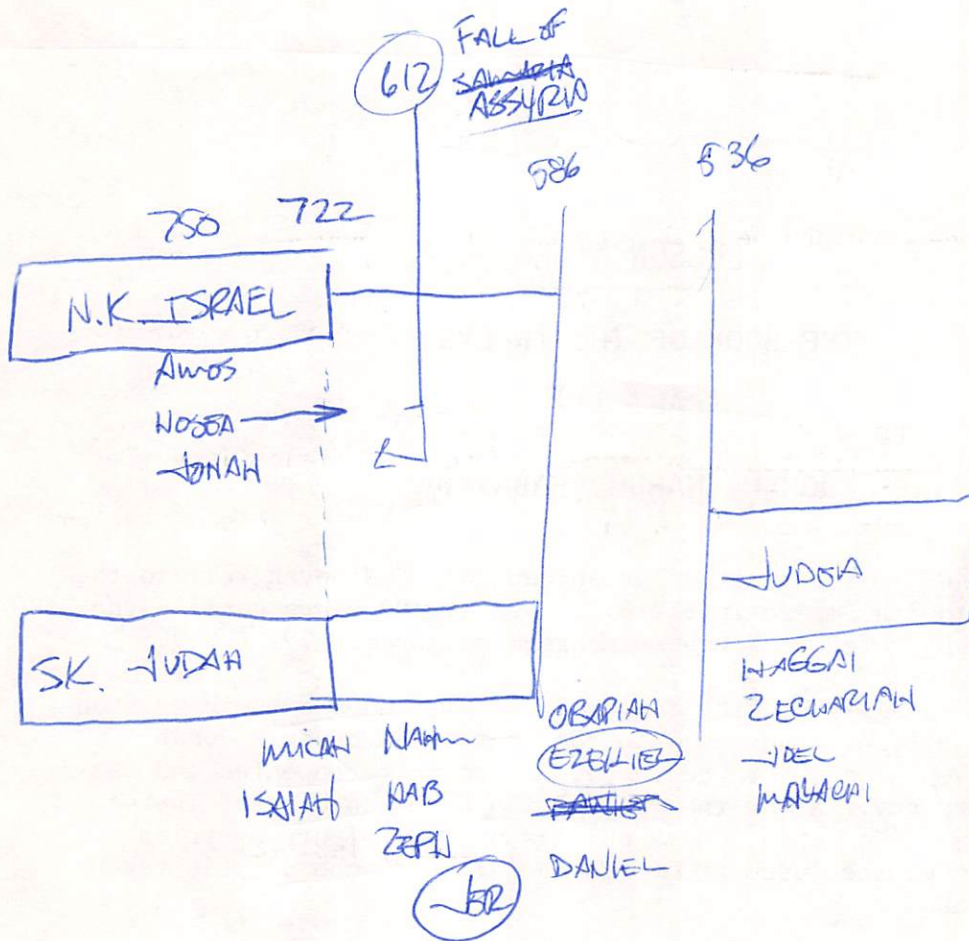
(PART II)

JONAH, NAHUM, HABAKKUK

PRELIMINARY REMARKS: The great Assyrian capital of Nineveh fell to the rising Neo-Babylonian Empire in 612 B.C. Nearly 100 years earlier the Assyrians had subjugated to Northern Kingdom of Israel (722 B.C.).

Two of the 12 prophets, *Jonah and Nahum*, address their written messages to the city of Nineveh. In the days of Jeroboam 2 Jonah proclaimed Nineveh's doom (8th century), but the city repented and was spared by God's mercy. After the fall of the Egyptian city of Thebes (663 B.C.) Nahum, like Jonah, cries out against the mighty Assyrian capital. This time the judgment of Yahweh falls and the city is taken by the Babylonians.

Another prophet which witnessed the rise of Neo-Babylonia in the 7th century was *Habakkuk*. He wrestles with the theological problem of God's justice in an unjust world. In the Book of the Twelve his book appears more like wisdom literature than prophecy, even ending with a psalm of confidence, in view of the near approaching Babylonian Exile for Judah.



I. THE BOOK OF JONAH

A. INTRODUCTION TO THE BOOK OF JONAH:

1. *The Person and the Book:*

More than any other writing prophet the Book of Jonah is a book *about* the prophet, rather than *by* him. This is not to say that Jonah *could not* have written his own story, but rather the style would imply that he did not.

Jonah the prophet, the son of Amittai, who was of Gath-hepher lived in the days of Jeroboam 2, king of Israel during the 8th century B.C. (cp. 2 Kings 14:23-27). During his lifetime the historical account contained within the book which bears his name took place.

Judging from the theme of the book (see below) it would appear to have been written when hatred for the Assyrians, as well as the self-pride of Israel and/or Judah, was at its height. The time shortly after the fall of Samaria in 722 B.C. would fit this situation quite well:

"40 DAYS AT NINEVEH FALLS."

2. *Literary Structure of Jonah:*

The Book of Jonah divides quite easily into four units, each appearing like an act in a play:

ACT #I: *Flight from the Presence of God, Jonah 1*

ACT #II: *Deliverance from Death, Jonah 2* - VALUE - NOT NEEDED TIED TO JONAH

ACT #III: *Nineveh, the Great City, Jonah 3* - "WRITTEN LATER"

ACT #IV: *The Moral of the Story, Jonah 4*

B. SURVEY OF BIBLICAL MATERIAL:

Because of the simplicity of outline in this book and the familiarity of the account, the biblical material will be surveyed in a topical fashion. Notice the *key themes* which stand out in the text:

REBELLIOUS PROPHET
COMPASSION OF ASSYRIAN CITY

N. K. FALLS

722

ASSYRIAN'S

FALL

612

PIERCE - HISTORICAL BECAUSE OF INCLUSION OF GENEALOGY (JONAH & AMTADAI).

750

JONAH



HIST. FIG.

(chap. 2)

(CHS. 1, 3, 4)
2:1, 10

ALLEN

(IMPROBABILITY
IMPOSSIBILITY)

HISTORICAL FIG + PARABLE +

TEMPLE LITURGY.

WISDOM

TO BROOKHOLM II

poem
more gen. subject
matter, very liturgical
composed in a manner alludes to temple worship

① possibly Jonah writer of Ch. 2, redactor the best

② wrote a story about the historical figure, in a parable

- Allen says non-historical

- Allen says improbabilities demand an allegorical appraisal

- but God is improbable

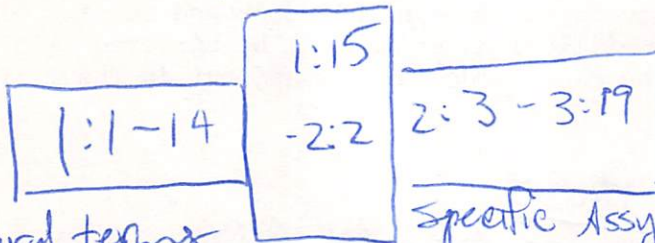
~~NAHUM~~
~~NEBUCHADREZZAR~~
~~ESPAH~~

- IF post 722 then addressed to Southern Kingdom

- Nahum's compassion of Assyrian gentiles

think of it as post 722 - then what compassion explains why Jonah was so disappointed

Summary to Judah



General terms

Specific Assyrian Nahum

God's character
temperament

THE REBELLIOUS PROPHET (Jonah 1):

YAHWEH'S SOVEREIGNTY OVER NATURE (Jonah 1:17; 2:10; 4:6-7):

YAHWEH'S GRACE TO GENTILES & JUDGMENT ON ISRAEL (Jonah 4:9-11):

THE "SIGN" OF JONAH (cp. Jonah 1:17 with Matt. 12:40; 16:4):

Neither author nor date for book. Nineveh fell 612
 II. THE BOOK OF NAHUM

A. INTRODUCTION TO THE BOOK OF NAHUM:

Nahum's prophecy is the only one actually called a "book" in the biblical text (cp. Nahum 1:1). Although the date is not stated in the book, the general background and approximate date can be determined from the context. Notice the termini revealed in the following verses:

Nahum 3:8-10 (cp. NASB marginal reference):

Fall of Tyber is 663 BC ∴ must be between 663 & 612
 Nahum 2:8-12; 3:11-19:

But Assyria hasn't fallen yet ∴

terrace is 3:18; in 2:8-12, bring us -

Because it is a vision he could be immediately
 in it for 613 or so

The Book of Nahum reminds one of the books of foreign oracles seen in the major prophets (cp. Isaiah 13-23; Jeremiah 46-51; Ezekiel 25-32). Here is a single foreign oracle which comprises the entire book of a prophet. The oracle may be divided into *two main sections*:

Nahum 1:1--2:2, A Psalm of Yahweh's Awesome Majesty
Nahum 2:3--3:19, A Dirge of Nineveh's Desolation

B. SURVEY OF BIBLICAL MATERIAL:

As with the Book of Jonah, here also a topical survey is helpful for understanding the message of the book. Notice the key elements:

CHARACTER OF GOD (Nahum 1:1-8): *even able to forgive gentiles*

COVENANT REMNANT (Nahum 1:15--2:3): *positive element 1:1-2:2; 2:13-3:19*

THREE TRANSGRESSIONS OF ASSYRIA:

Nahum 1:11-13 (cp. Sennacherib's attack, 2 Kings 18:17ff.):

Assyria's transgression of 5:4

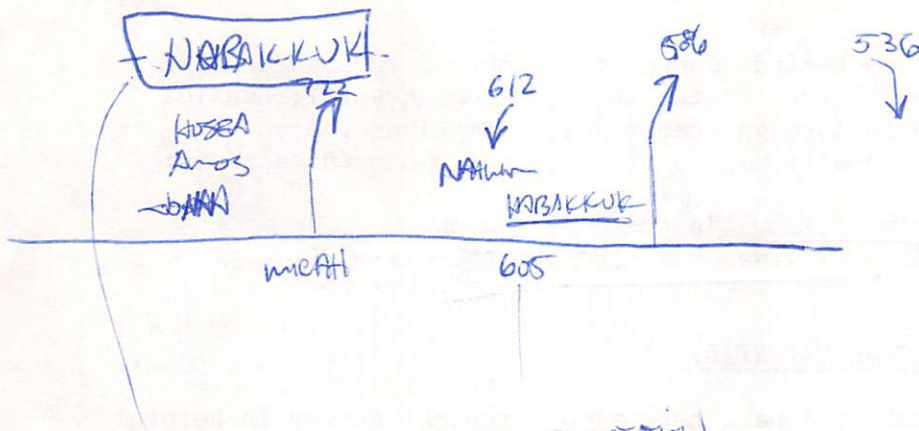
Nahum 3:1-3

ruled by fear

Nahum 3:4

*never a cure for those they conquered
 Assyria a tool in God's hand but also thoroughly
 condemned for their ruling style*

10/8



TEMPLE - CULT PROPHET.

DINER DEGRADATION

R/Z PSALM of CH. 3 - TEMPLE LITERATURES -

"BUT THE RIGHTEOUS WILL LIVE
BY HIS PATH."

2:42

PROPHETIC [5 LOES]

- ADDRESSES TO {
 - ISRAEL ? - VIOLATION OF COVENANT LAWS
 - BABYLON ? - ISA 8, 17, 19 - TRAPPINGS OF BABYLONIS - NATION DESTROYED, GOLDEN IDOLS.

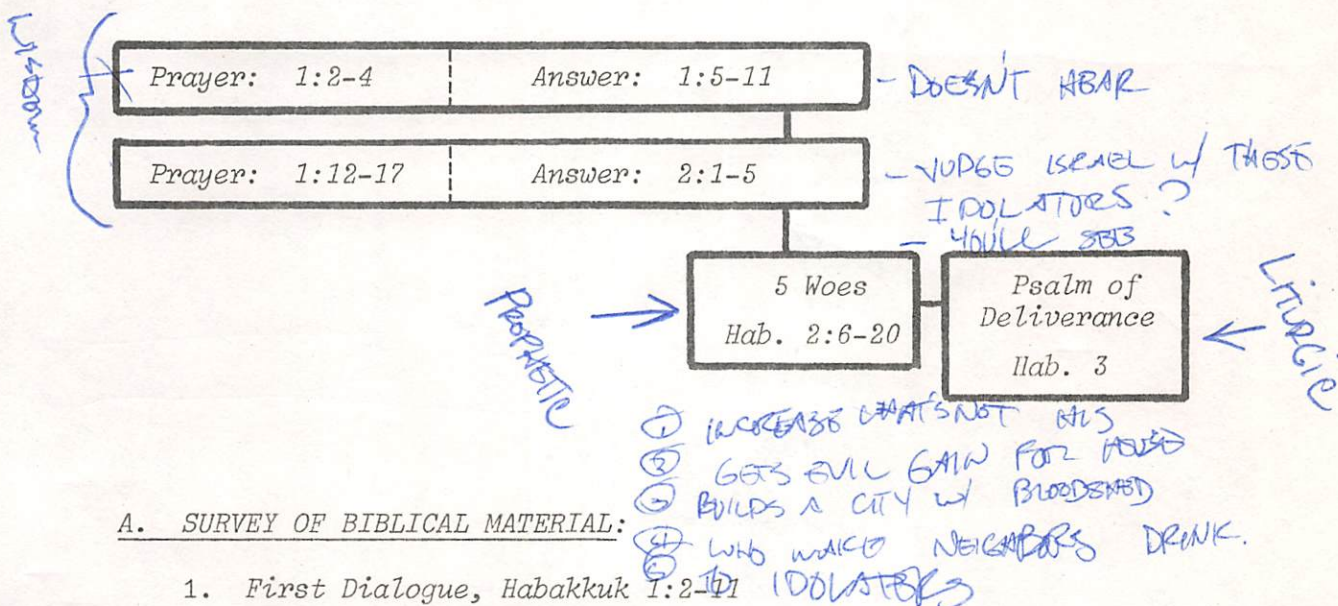
III. THE BOOK OF HABAKKUK

A. INTRODUCTION TO THE BOOK OF HABAKKUK:

1. The Historical Situation:

The only key to background information regarding either the prophet or the writing of his book is found in Habakkuk 1:6. The Chaldeans are pictured as a "fierce and impetuous people" who are being raised up by God in order to bring justice in Judah. This would speak of a time during the rule of Nabopolassar, the father of Nebuchadnezzar, who established the Neo-Babylonian Empire during his reign (626-605 B.C.).

2. The Literary Structure of Habakkuk:



Identify the fundamental question which the prophet brings before the Lord in his prayer:

WHY WON'T YOU HEAR ME WHEN I CALL OUT
RE: THIS JUSTICE THAT REMAINS?

What is God's response to this question?

I AM DOING SOMETHING IN RAISING UP THE CHALDEANS

LESSON TEN

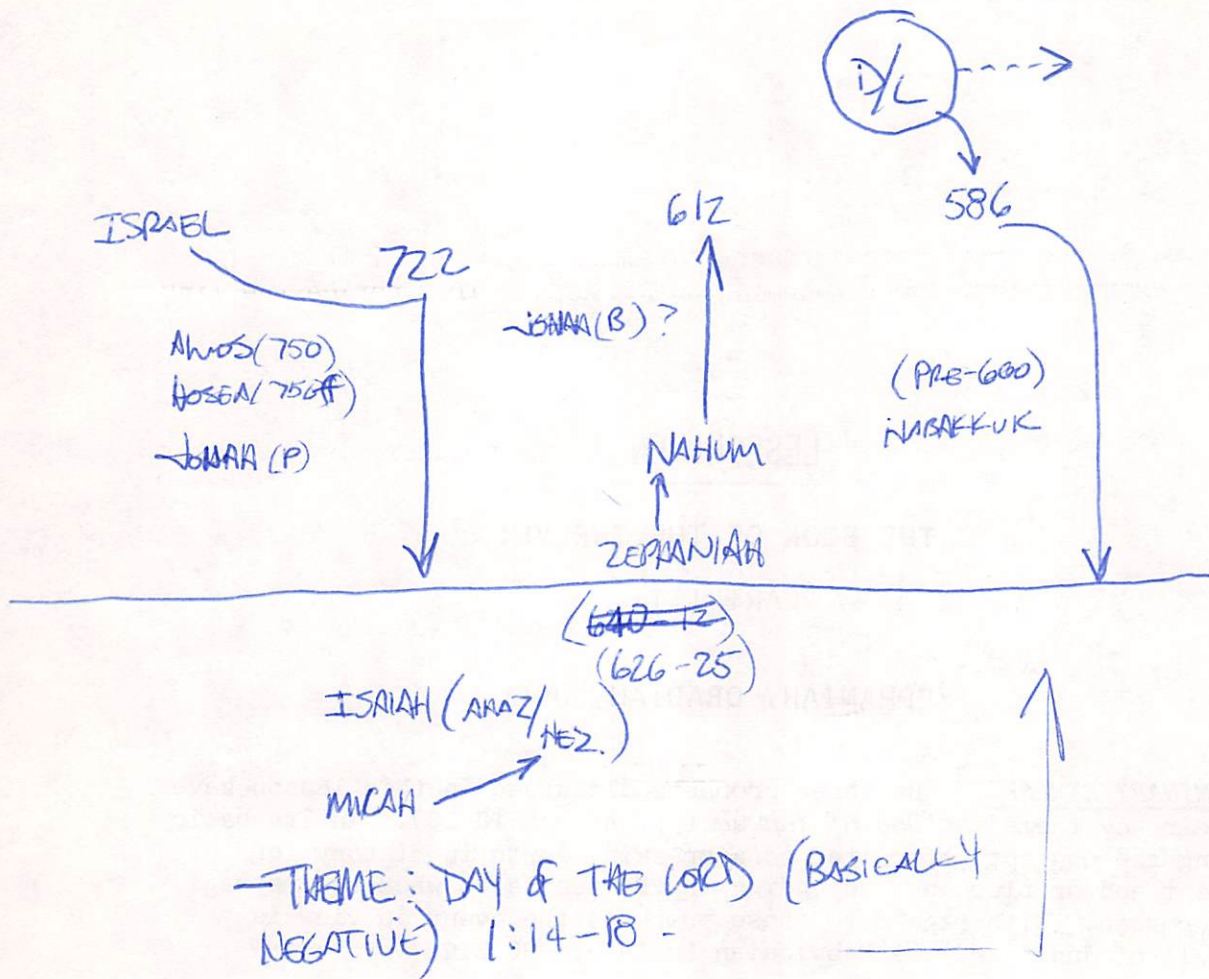
THE BOOK OF THE TWELVE:

(PART III)

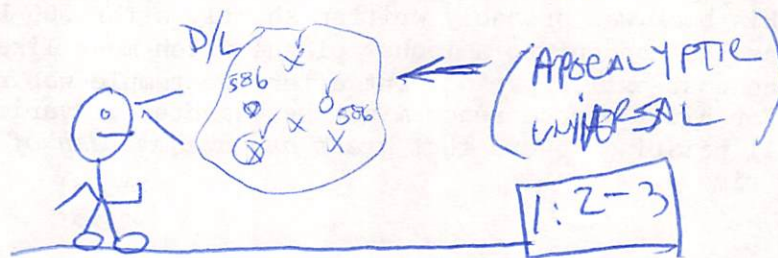
ZEPHANIAH, OBADIAH, JOEL

PRELIMINARY REMARKS: The three prophets discussed in this lesson have as their key theme the *Day of Yahweh* (cp. Amos 5:18-20). In its basic meaning the concept refers to God's breaking forth in history for judgment and/or blessing, depending on the people to whom the message is addressed. With regard to these prophets the event in view is the fall of Judah and the Babylonian Exile of 586 B.C.

Three distinct perspectives are gained in the Book of the Twelve regarding the awesome *Day of Yahweh*. Zephaniah ministers in the days of King Josiah of Judah (640-09 B.C.) and views the day as "near and coming soon." *Obadiah* looks back on this event and then projects the *day* to the future when God's judgment will come on all nations. His book was probably written shortly after 586 B.C. Finally, *Joel* applies the concept to a locust plague which most likely occurred early in the post-exilic period, but after the temple was rebuilt in 516 B.C. For him a reoccurrence might be expected at various times in history, all pointing toward that *great and awesome day of Yahweh* at the end of time.



[NEW BIBLE COMMENTARY]



land = totality.
the face of the land

I. THE BOOK OF ZEPHANIAH

A. INTRODUCTION TO THE BOOK OF ZEPHANIAH:

1. Historical Situation of Zephaniah:

The brief introductory statement in Zeph. 1:1 may well reveal several things about the man and his age. First notice the link with his ancestors:

Jer. 3:6-10
- UNDER JOSIAH'S REVIVAL
KINGLY? - 4 GENERATIONS - WAY SO LONG?
- KINGLY LINE(?)

Secondly notice the age in which the prophet ministered. Compare also Jer. 3:6-10 with p. C-19 above:

JOSIAH
- very shallow revival - Jeremiah saw it more clearly

2. Literary Structure of Zephaniah:

The messages fall naturally into three sections, corresponding to the chapter division in the English Bible:

Zephaniah 1: Announcement of the Day of Yahweh for Judah
 Zephaniah 2: Judah's Call to Repentance & the Nations Doom.
 Zephaniah 3: From Judgment to Restoration

B. SURVEY OF BIBLICAL MATERIAL:

1. The Day of Yahweh for Judah, Zeph. 1

What key elements are discernable in this description of the Day of the LORD?

EVERYTHING WILL END

Notice the immediacy of the hour in which the prophet lived. Review the deportation dates which followed the death of Josiah in 609 B.C. (cp. above, pp. B-33, 34):

theme 1:14-18 d/L
apocalyptic + impending

2. *Judah's Call to Repentance & the Nations' Doom, Zeph. 2*

The prophet's call for the repentance of the people follows the announcement of the impending judgment. Zeph. 2:1-3 contains a summary of that message (cp. a similar phenomenon in the Book of Joel, 1:1--2:11 and 2:12-17):

As an example of the consequences of unbelief, a brief section of foreign oracles is included. The list of offenders includes such countries as Philistia (2:4-7), Moab and Ammon (2:8-11), Ethiopia (2:12), and Assyria (2:13-15). Notice the terminus given in 2:13 for the dating of the message of Zephaniah (cp. above, p. C-51):

3. *From Judgment to Restoration, Zeph. 3*

The prophet steps back from the immediate, historical situation to view the whole matter from a greater perspective in this chapter. Surely the coming exile will not be the ultimate end of the people of God. Surely the godly remnant will survive by God's mercy. Notice what the *ultimate Day of Yahweh* brings for those who are faithful to Him (3:11):

II. THE BOOK OF OBADIAH

A. INTRODUCTION TO THE BOOK OF OBADIAH

One of the most interesting issues regarding the Books of Obadiah and Joel is that of locating them historically. Consequently, they have been variously dated from the 9th to the 2nd centuries B.C. Since this course is intended as a survey of the Old Testament, rather than an introduction, no attempt will be made to examine the many theories which have been proposed. Instead, we will seek to expose the relevant material (especially biblical) with which one can make his/her own choice.

10/13

D/L - view?

all 3 preexile

- Purser < ~~bel~~ pool

gradual ~~Amos~~ pre. exilic
Asos pre exilic

DATE of Book

Fall of Edom 6th late/early 5th

- 586 - identify w/ destruction of Jer.

- Jer. / Lam (material/time) same
between these three.

- Amos D/c for Edom → For distant
future

in which - Edom thought they were great
but I took care of them.

In the Book of Obadiah one hears the prophet apply the Day of Yahweh motif to the nation of Edom specifically because of some violence which they as a nation had done to their "brother Jacob" (Israel). If John D. W. Watts is correct in dating Edom's fall late in the 6th century or early in the 5th century B.C. (cp. Watts, *Obadiah*, 1969, p. 19), then one has a final terminus for the message. However, the earlier terminus is not as easily determined.

The question is *When did the events spoken of in Obad. 10-14 take place?* Use the following references to answer the question:

2 Chronicles 20 *a specific day - watching participating*
9th cen. Edomite uprising - the noted
during 9th c. when Edom helped others go up
 2 Kings 8:20-22; 2 Chronicles 21:8-20 *against Jeru & Jehoazaphat*

2 Kings 25:8-12 *-586 event - exiles fleeing*

Lamentations 4:21-22 *586 - Zion being punished - Edom laugh you'll get yours.*

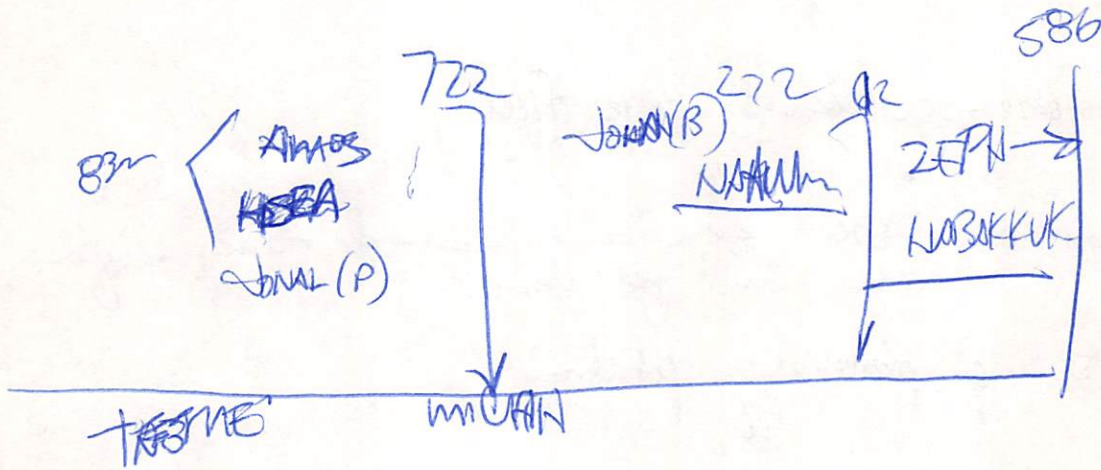
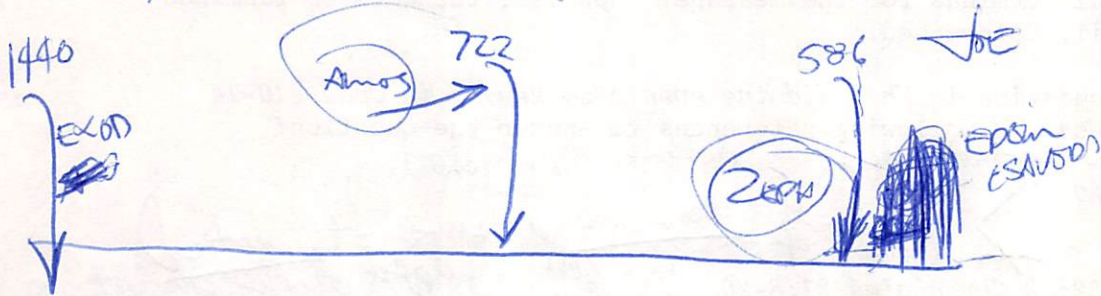
Psalms 137:7 *an protective psalm*

Jeremiah 49:9, 14-16 *WRTA coming to opponents to their uttermost.*
 Amos 1:11-12

1 Esdras 4:45, 50 *Edom has part in actual temple destruction & holds some cities ~~until~~ till ~~the~~ Persian*

Conclusion:

HOSBA	OBADIAH	NAHUM	HAGGAI
JOEL	JONAH	LABAKKUK	ZECN
AMOS	MICAH	ZEPHANIAH	MAACHI



MICAH - Lit. structure
 HOSBA
 LIT. structure

AMOS - D/L cow
 Person - VISIONS
 VISIONS - Lit. structure
 LIT. structure

HOSBA - Lit. structure
 JONAH - Lit. structure

(GENRE) - Lit. structure
 ATTITUDE toward
 SOVEREIGNTY of GOD

ZEPH - Lit. structure
 DAY/DOL

LIT. structure
 LABAKKUK - Lit. structure
 LABAKKUK - Lit. structure

B. SURVEY OF BIBLICAL MATERIAL

Due to the brevity of the biblical material no structural outline will be attempted in Obadiah. Three elements, though, are clearly present in the text:

The Judgment of Esau (Edom), Obad. 1-9

*Pride - 'WHO WILL BRING US DOWN TO EARTH?'
Revised*

- WISEMEN FR. EDMA



The Sin of Edom, Obad. 10-14

- treatment of Judah

Edom as a Symbol of Evil for all Nations, Obad. 15-21

most interesting off -

III. THE BOOK OF JOEL

A. INTRODUCTION TO THE BOOK OF JOEL

The key to locating the Book of Joel historically lies in the identification of the Day of Yahweh as used in the book, along with the related allusions to circumstances in Judah at that time. Several observations may be made:

No king is mentioned as ruling in Judah at this time (Joel 1:9, 13, 14):

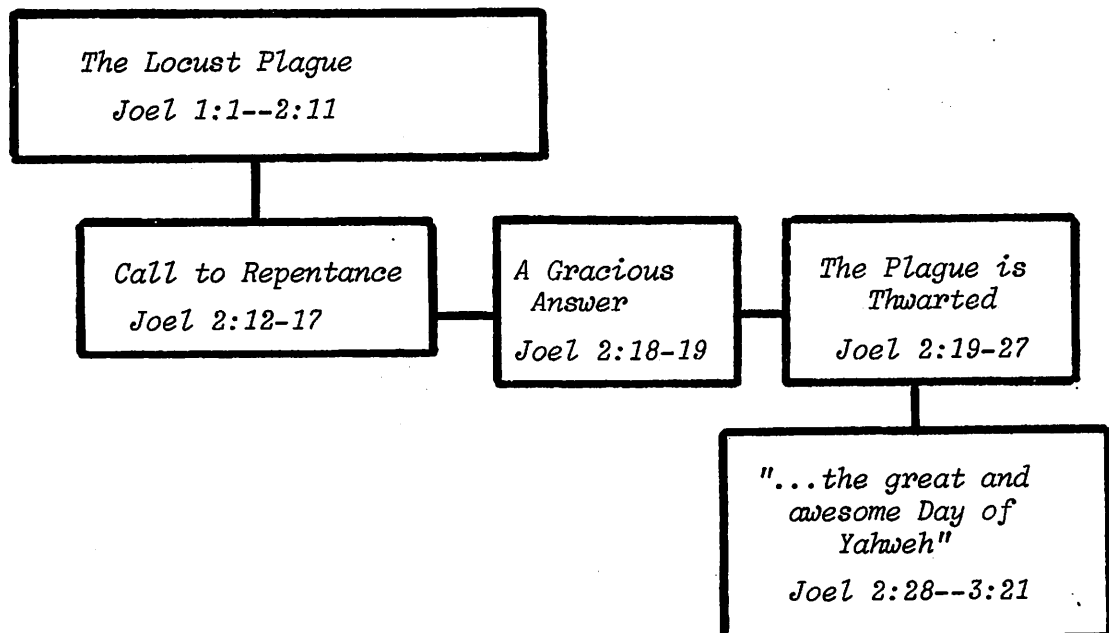
The temple is standing at this time (Joel 1:13):

Edom is still standing at this time (Joel 3:19):

The Day of Yahweh is near (Joel 1:15):

Conclusions:

The *literary structure* is linked very closely to understanding the historical situation in Joel's book. Study the following chart carefully and compare it with *Joel 2:18-20 (Revised Standard Version)*:



B. SURVEY OF BIBLICAL MATERIAL:

1. *The Awesome Locust Plague, Joel 1:1--2:11*

In ancient times a natural disaster such as a locust plague could very quickly threaten a people's livelihood; yes, even their very existence as a people. Compare two other such calamities which fell on God's people in the pre-exilic and post-exilic era respectively:

Amos 7:1-3

Haggai 1:1-11

A major interpretive question regarding this section is whether the scene changes from chapter 1 to chapter 2. Does the plague of chapter 2 refer to something other than an actual, historical locust plague? Notice the imagery utilized by the writer:

Joel 2:2 "a great and mighty people"

2:4-5 "war horses" and "chariots"

2:7 "mighty men" and "soldiers"

2:8 "marching in ranks"

2:11 "an army"

Conclusion:

2. *Repentance and Forgiveness, Joel 2:12-27*

As mentioned above (p. C-58) the key to interpretation lies with one's understanding of the situation described in these verses, especially 2:18-19a. Compare the translations of the *Revised Standard Version* and the *New American Standard Bible*:

Now, compare the historical references in 2:19b, 25-27:

Conclusions:

3. *The Great and Awesome Day of Yahweh, Joel 2:28--3:21*

The Hebrew Bible divides these chapters in a slightly different manner:

<u>Hebrew</u>		<u>Greek/English</u>
Joel 3:1-5	=	Joel 2:28-32
4:1-21	=	3:1-21

This may serve to demonstrate the distinctiveness of Joel 2:28-32 in the minds of the Jewish interpreters. Notice its importance to Peter for his sermon on the day of Pentecost, *Acts 2:14-21*:

The comprehensiveness of Joel's prophecy is unmistakeable. It contains reference to the ultimate blessing on Judah and Jerusalem (3:1), the judgment of the nations (3:4, 19), and the pouring out of God's Spirit in the last days (2:28-29). *When does this prophecy find its fulfillment in history?*

LESSON ELEVEN

THE BOOK OF THE TWELVE:

(PART IV)

HAGGAI, ZECHARIAH, MALACHI

PRELIMINARY REMARKS: The clearest picture of the post-exilic era in the prophets comes from the Books of Haggai, Zechariah and Malachi. *Haggai and Zechariah* date their materials very precisely in the 2nd year of the reign of Darius Hystaspes, King of Persia from 521 to 486 B.C. During their ministries they accomplished in short time the rebuilding of the temple at Jerusalem, as well as a significant return of the Judean community to the Lord.

Although *Malachi's* book is not so precisely dated as those of Haggai and Zechariah, it clearly belongs in the post-exilic era, following the fall of Edom (cp. the discussion regarding this date, above, p. C-56). His messages presume the completion of the temple and the reinstitution of the sacrificial system. He, much like Ezra and Nehemiah, calls the community to a sincere, genuine return to a covenant relationship with their God.

I. THE BOOKS OF HAGGAI AND ZECHARIAH

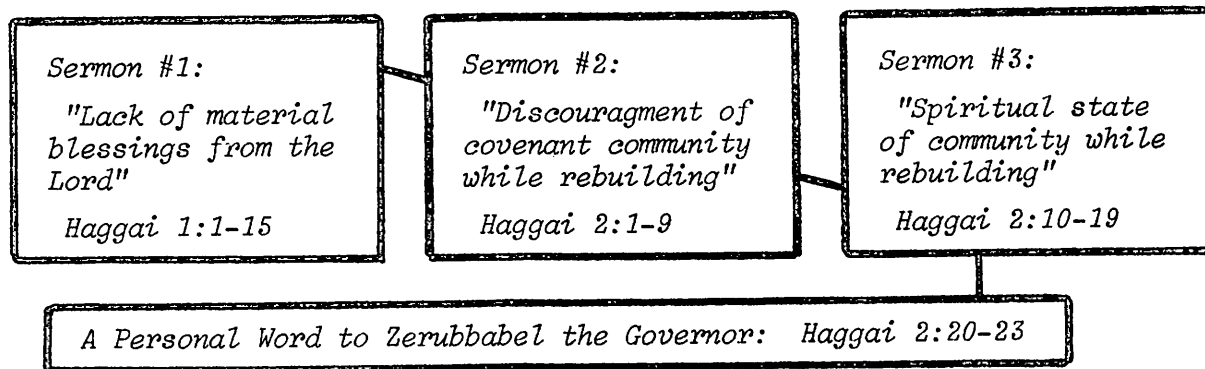
A. INTRODUCTION TO THE BOOKS OF HAGGAI & ZECHARIAH:

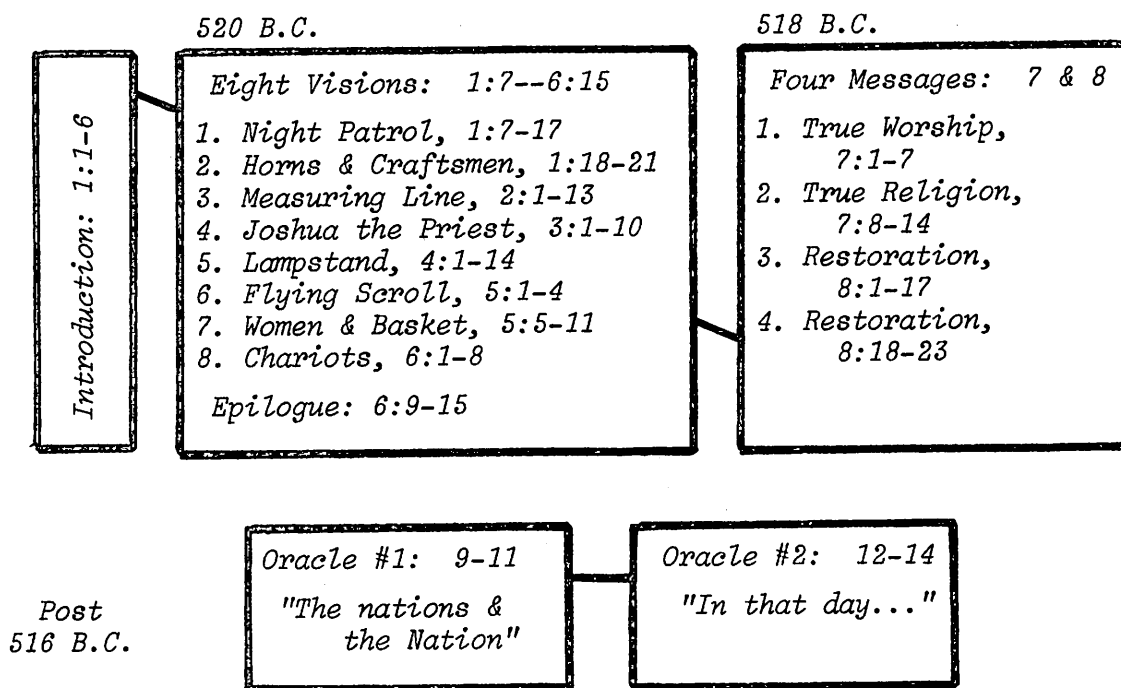
The biblical background information for the ministries of these prophets can be found in Ezra 1-6. Summarize below the account as it regards Haggai and Zechariah:

In addition to the above reference, it is helpful to be aware of the *political climate* during this time. For the Persians it was a time of unrest and governmental upheavals. There had been others bidding for the throne of Darius with such strength that it took him nearly two years to establish his empire. The messages of Haggai and Zechariah came on the heels of these upheavals. Further, the recipients of the prophets' messages may well have been familiar with the *visions and prophecies of Daniel* which predicted four great empires, rising and falling in order, before the establishment of the Kingdom of God. If so, they no doubt viewed the political situation as the work of God's hand for the purpose of inaugurating his Kingdom. This concept is especially important for interpreting the messages contained in Haggai, chapter two.

B. LITERARY STRUCTURE IN HAGGAI & ZECHARIAH:

HAGGAI
520 B.C.



ZECHARIAHC. SURVEY OF BIBLICAL MATERIAL:1. Haggai

First Sermon: *Haggai 1*

This message is important as it reveals the conditions which the returning exiles faced. Compare these conditions with the promises of restoration like the one found in Isaiah 48:

Second Sermon: *Haggai 2:1-9*

The discouragement:

The former glory:

The promise:

Third Sermon: *Haggai 2:10-19*

Identify the main point that the prophet is making with his rhetorical questions to the priest:

Personal Message to Zerubbabel: *Haggai 2:20-23*

The promise:

It's fulfillment:

2. Zechariah

The Introduction to the Book of Zechariah, *Zech. 1:1-6*

The Eight Visions, Zech. 1:7--6:15

In the space provided give a brief explanation of the meaning of each vision. As with the visions of Ezekiel look for the main emphasis of the vision and do not read too much into the surrounding details:

1. *Night Patrol*, 1:7-17
2. *Horns & Craftsmen*, 1:18-21
3. *Measuring Line*, 2:1-13
4. *Joshua the Priest*, 3:1-10
5. *Lampstand*, 4:1-14
6. *Flying Scroll*, 5:1-4
7. *Women & Basket*, 5:5-11
8. *Chariots*, 6:1-8

THE EPILOGUE:

The Four Messages, Zech. 7-8

Notice the introductory formula which sets off each of these,
"Then the word of the LORD came ..."

First Message: Zech. 7:1-7

Second Message: Zech. 7:8-14

Two Messages on Restoration: Zech. 8:1-17 & 18-23

Two Oracles Delivered After 516 B.C.

"The nations and the Nation," Zech. 9-11:

"In that day..." Zech. 12-14:

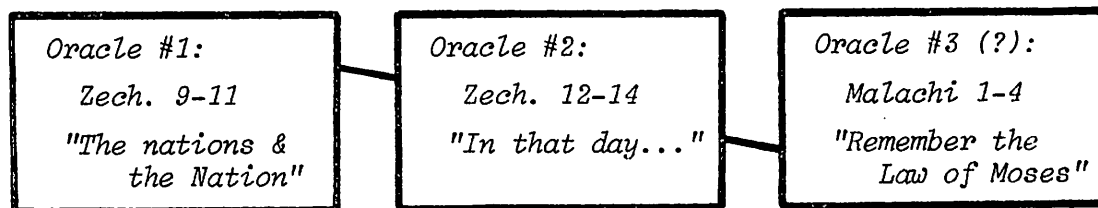
II. THE BOOK OF MALACHI

A. INTRODUCTION TO THE BOOK OF MALACHI:

Brief reference was made to the matter of dating the Book of Malachi in the *Preliminary Remarks* to this lesson (cp. above, p. C-61). In addition, one need notice only the mention of a *governor* (Mal. 1:8), which adds further support to a post-exilic date, after the completion of the temple. Judging from the message of the book, a time *before* the reforms of Ezra & Nehemiah would also be likely. This would place the messages of the book in the very late 6th or early 5th century.

Due to the rather unique nature of the Book of Malachi, the matters of *authorship and literary structure* will be discussed together. The opening statement of the book (possibly its title), declares it to be "*The oracle of the word of the LORD to Israel through Malachi.*" While the Hebrew term *malachi* may well be a proper name for the prophet, it may also be translated "*my messenger*" (cp. NASB, marginal reference). Notice how this same term is translated in *Malachi* 3:1:

Furthermore, if this oracle is to be understood as being written anonymously, then compare its *structure* to that of the last two oracles of *Zechariah*:



If the prophet Zechariah were a fairly young man when he saw the *visions* of Zech. 1-8, he may well have written the *oracles* of Zech. 9-14 & Mal. 1-4 towards the end of his life and ministry. In his younger years he identified himself as *Zechariah the prophet*; later as *the messenger of Yahweh*.

A distinct weakness to the theory proposed above is the radically different internal structure of the oracle of Malachi, as demonstrated in the following survey of the biblical text:

B. SURVEY OF MALACHI'S SIX SERMONS:

<u>God says:</u>	<u>People say:</u>	<u>Message:</u>
"I have loved you." 1:2	"How have you loved us?" 1:2	God has blessed Israel above the other nations. 1:2-5

Now, follow this pattern through the remaining five sermons in the book. See if you can identify each, listing them below with their respective messages:

Sermon #2:

Sermon #3:

Sermon #4:

Sermon #5:

Sermon #6:

EPILOGUE: Malachi 4:4-6:

C. CONCLUSIONS REGARDING THE BOOK OF MALACHI:

Before making your conclusion regarding the authorship of this book, consider these two additional factors. The *Targum of Jonathan* adds to the text, after the words "*The oracle of the word of the LORD to Israel through my messenger (Malachi)*"... "*whose name is Ezra the scribe.*" Secondly, the *Septuagint (LXX)* translates the Hebrew term *malachi* by the Greek term for "*my angel.*"

Now, in light of the entire discussion presented above, *Who wrote the Book of Malachi?*

OUTLINE

- I. CALL & PROMISE 520 BC (1:1-6)
- II VISIONS & PROPHECIES 519 BC (1:7-6:16)
 - 1. THE MAN OF THE RED HORSE (1:7-17)
 - 2. FOUR HORNS & 4 SMITHS (1:18-21)
 - 3. THE MAN W/ THE MEASURING LINE (2:1-13)

I ...

Proph. ~~uses~~ YHWH for GOD - I Am who I Am - THE WBL
 ISA 54:7 - For a moment I forsook you EXODUS?

vs. 3. TURN TO ME & I WILL TURN TO YOU. - ... BUT YOU
 SHALL SAY TO THEM ... CONTRAST PAST JUD & PRESENT OPPORTUNITY
 MESSAGES TO RETURN / NO MENTION OF SW -

- ① man of RED HORSE (1:7-17)
 - II 519 BC - 24 D / 11 M / 2 YR of DARIUS
 - LOD'S ZEAL & STRENGTH
 - ANGER → COMPASSION
 - PEACE IN EMPE - JORDAN STILL CAPTIVE
- VISIONS MEANING! NEW AGE coming THOUGH DIFFICULTIES of
 THE PEOPLES / PASSIVITY OF NATIONS

② 4 HORNS & SMITHS

horns = emp. / strength
 JUDAH PEOPLE HAVE RETURNED TO THAT PROV.
 ISRAEL: NO THEY REP. REMNANT of I.
 JERU: DAVIDIC PROMISES APPLICABLE
 SMITHS (LABORERS) comp to throw down enemies
 4 = completeness

- 2:9 (D)

THEN GOD'S ANGER w/ THE NATIONS - 1:15 -

③ man w/ MEASURE LINE

YOUNG MAN → ZECH. JERU'S TRENDEOUS GROWTH

vs. "5"

vs 6 ff - BUILDS w/ 1st 3 VISIONS

THE IMPORT OF THE PROPHECY IS THAT THE D/L
 vs 13! THIS COME! vs 3 & CONVERGES TO ZION
 NEARBY REFUGEES JOIN GOD - NOT ISRAEL

BROADMAN B.O. VOL 7

BROADMAN PRESS: NASHVILLE

ZERN. ~ JOHN D.W. WATTS pp. 308-319 TENNESSEE 1972

82.
1st proph / list of N. overlap -
Heading over ch 9-12 = wal. heading

UNIFYING THEME (BOLN 1-12) IS "THE PROCLAMATION OF SALV." "

"THE UNIFYING THEME OF THE BOOK IS THE PRO. OF SALV. THE LORD COMES TO JERU. HE MAKES HIS DWELLING THERE & WILL EXERCISE HIS UNIVERSAL ROLES FR. THAT SPOT. THE NATIONS WILL COME THERE TO WORSHIP HIM. THE THEMES ARE; SALV, ADVENT, & THE KINGDOM OF GOD. THE OCCASION WAS THE CELEBRATION IN JERU AFTER THE EXILE OF THE FESTIVAL WHICH CELEBRATED THESE THEMES, NAMELY, THE FEAST OF BOOTHES. THIS WAS A VERY OLD ISRAELITE FESTIVAL, TAKEN OVER BY DAVID IN JERU. IT PROCL. GOD'S RULE OVER THE EARTH, HIS ELECTION OF ZION AS HIS DWELLING & THE SON OF DAVID AS HIS EARTHLY VICE-REGENT. IT CELEBRATED GOD'S ENTRANCE INTO THE TEMPLE, HIS TESTING OF HIS PEOPLE, & HIS AUTHORITY OVER THE NATIONS." p. 308

- REBUILD THE TEMPLE - LORD COMES TO DWELL / MEET HIS PEOPLE / HEAR THEIR PRAYERS.

ZERN & NT 1-8 → REV.

9-11 → GOSPELS

THE BASIC FRAMEWORK w/ WHICH ZERN. PREACHES IS A CONCEPT OF THE WORK OF GOD IN WHICH JUDGEMENT IS FOLLOWED BY TRIUMPH & GLORY." p. 311

"THEME OF THE BOOK IS THE KINGDOM OF GOD." p. 311

JUDAH II KINGDOM

"THE NATIONS ARE BROUGHT UNDER THE AUTHORITY OF THE KINGDOM. THEIR REBELLION IS DEFEATED. JUDGEMENT BRINGS PUNISHMENT ON THEM. THEY END UP BECOMING A PART OF / GOD'S WORSHIPING PEOPLE @ JERU'S FESTIVAL (2:11; 6:15; 8:20-23. 14:16-19)" p. 311-312

THE TEMPLE

ABSTRACT ON ZECH 1 & 2

THE CLAIMS BASED UPON THE BOOK OF ZECCHARIAH ARE STUPIDOUS

~~THE~~
DON CHAPT 2 & 7 IN ZECH. 1:18ff

- UNITY!

VISION 1[#]: RED HORSE RIDER - GOD'S CONCERN - ASSURANCE
of ACTION

VISION 2[#]: FUTURE TRIAL

VISION 3[#] NEW JERU! - "I SHALL DWELL ~~IN~~ IN YOUR MIDST" VS 10

(HISTORICAL SIT.
COULD THEY HAVE SEEN
FOUR SUCCESSIVE EMPIRES)

(TIME LINE OF THE FUTURE:
EXCEPTION NOT RULE BECOMES
RULE.)

DANIEL 150 BC?

DISPENSATION PRE-SUP. - HINDSIGHT

RELATIONSHIP TO THE PRE-EXILIC BOOK OF MALAKKUM

I. BACKGROUND: CYRUS' DECREE (EZRA 1)

MAN
TEMPLE: MESSAGE
SITZ #AMLEBBN

II COMMENTARY

A. CALL & PROMISE (520 BC - 1:1-6)

~~TEMPLE~~

B. VISIONS & PROPHECIES (518 BC - 1:7-6:15)

1. THE MAN OF THE RED HORSE (1:7-17)

ice - internal device - p.119

2. FOUR HORNS & FOUR "LABORERS" (1:18-21)

McGee & Deoperationalism.

3. THE MAN & THE MEASURING LINE (2:1-13)

TEMPLE

m/p 10/5/80

~~HISTORICAL EXCERPTS~~

11/10 BILHIN - NA
11/17 " - ZERH
11/24 NP - BEFORE THANK

HAGGAN -

INTRO - 3 SERMONS

PERSONAL ADDRESS TO BEREJEBABEL
- WORD -

CHAPT. 1 - (1st SERMON) -

REPENTANCE (RETURN) → START TO REBUILD
[JOEL → USE of NATURAL → DELISH
1 & 2 JOEL - HAGGAN.

~~BEFORE~~

FUTURE GLORY TO COMING - NEW!

516 BC Temple comp. —

CHAPT. 2 - CLEANNESS →

→ EZRA - STRICT ADHERENCE TO SCRIPTURE

DEBI CASIDAN, M.A.

COLLATORALS n/p 9/12

TRUTHFUL PROPHETS - COHEN, A. (ED).

ZECHARIAH pp. 267-

Jewish view

uses medieval Jewish commentaries Rashi & Ibn Ezra
division of book - ch 1-8 = old Zeach.

ch 9-14 = what wrote - conclusion Zeach @
later date (see III)

I. First part: chap 1-8

dated w/ problem of Zeach/Haggai era.

① wk of Divine Providence & world

② restor. of exile/new community

③ overthrow of heathen empires

④ Jerusalem - peace - no wall ~~God's~~ wall

* "The visions are of the nature of parables; accordingly details are unimportant." p. 268-269.

II. Chap 9-14 2nd Part

① Differences w/ Part I

② no visions/angels

③ Zechariah's name not mention/no dates

④ Zeach was ~~not~~ ^{not} a prophet

⑤ "no Persian shadow"

⑥ New subjects

⑦ Type of Philistines threat w/ punishment

⑧ governors of Judah denounced

⑨ capture of Jerus. & release.

⑩ r/z thy son O Tavan (ix. 13) - GREEKS.

(over)

III Conclusion:

young man @ ~~birth of~~ first yrs of Darius
— still active @ battle of Marathon (490 BCE) heard
Nabab defeat of Persians @ Salamis (480) — See power
of Greece rising — large on the horizon ~~the~~ potential
threat to Israel, who lived securely under Persian rule.

[It was this period that Zech. in his advanced
yrs. assures his people w/ sober confidence of God's
cont. protection — inspires them to hope for the
time to come.] p. 270

CHAPTER I — notes:

vs. 1 — the prophet — "whenever a prophet is given
as his father's, it is to indicate that he was a
prophet ^{the} son of a prophet."

(Chap 1) FIRST VISION: HEAVENLY HORSES (7-17)

vs. 8. Talmud interp allegorically: war of red horse = God,
color of blood / war. God determined to plunge world into
war but saw Hananiah, Azariah, &
Azariah (the myrtles of the usin) in Babylon
(in the bottom, metaphorical) God relented (Salm. 93a)

vs. 12. "70 yrs" — rounded — yrs temple lay dormant
587-519 — 67 yrs.

(Chap 2) SECOND VISION: 4 HORSE / 4 CRAFTSMEN (1-4)

vs. 1 / Targum 4 horses — Babylon, Persia, Greece, Rome
vs. 3 / 4 craftsmen — Talmud: messiah son of David,
messiah son of Joseph, Elijah & Melchizedek.

collaterals

m/p 9/12

THIRD VISION: PUMP LINE.

vs 5 don't measure - Jeru w/o walls

(chap 3) FOURTH VISION: JOSHUA & GOD'S VINDICATION & HONOR

Satan "official of God's court" vs. angel - prosecuting attorney.

accuse him - since? sons married foreign wives (?)
rep of Israel

vs. 7 - Targum promise to future life: "At the res. of the dead,
I will bring thee to life & will give thee places to walk
among these Seraphim

vs. 8 messiah "expected"

9 7-faced stone Knechi = Joshua, Zerubbabel, Ezra
Nehemiah, Haggai, Zechariah, Malachi.

(chap 4) FIFTH VISION: GOLDEN LAMP / PROMISE TO ZORO.

vs. Interp @ vs 10 - Fed not by human hand... "Not by unrighteous."

(chap 5) SIXTH VISION: FLY SCROLL

SEVENTH " : WOMEN IN MEASURE

judgment measure / punishment.

ZECNARIAH
- JEFF BALDWIN

I INTRO -

- A. ZECN. HAGGAI - BUILDER
ZECN - ARTIST
- ① INTRO 1:1-6
 - ② FASTING QUEST. (7,8)
 - ③ FLOWING BOOK & VISIONS

B. CH 1-8; 9-14

- ① OBSCURE
 - ② MOST QUOTED
- WORTHY OF STUDY

C. ZECN / HAG / MAL

- ① ZECN. - HEAVENLY STANDPOINT
- ② WORKING OUT ETERNAL PURPOSE OF YERU/JUD.
- ③ NO GENTLE EVO - LAST 6 - TENSION

▶ BOOK PROP 4 WORST.
- EVEN GOD'S REP DIES.

II AUTHORSHIP

A ZECN. THE PROPHET.

- ① SON of BERECHIAH / IDDO - 1:1

a. priest?

② we. to bring new living relation w/ God.

- ② ~~MA~~ PRE-EXILIC PROPHETS

a. VISIONS - INVOLVED

② TEMPLE & STUDYING LAW BOOKS -

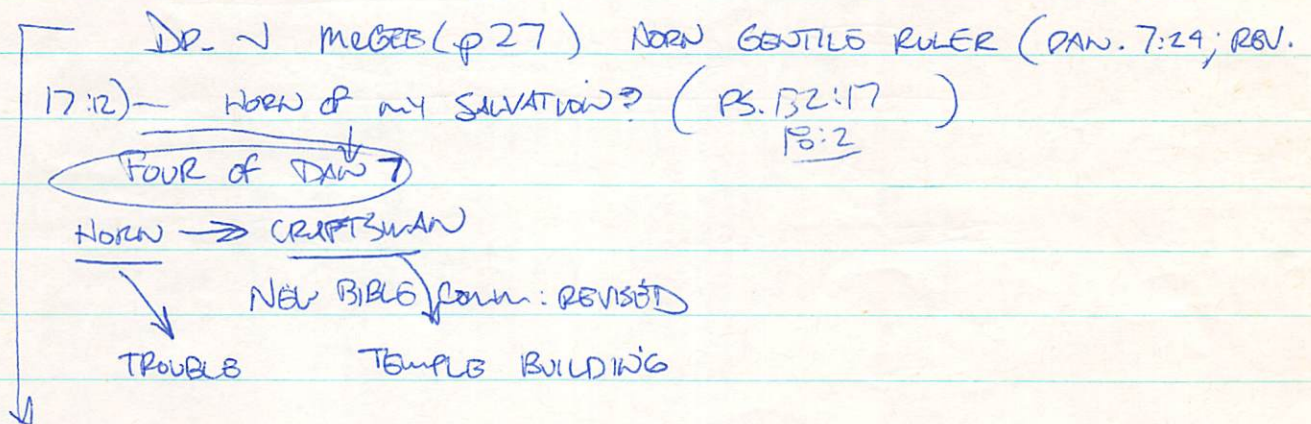
B. ZECN & CH 9-14

- UNITY
 - CRY OUT TO GOD
 - FAILURE TO EXPERIENCE THE PROMISE OF GOD
- || |

HORN OF DANIEL (YES) BUT HOW DOES HE RE-INT.
PLAN OF THE AGES OF NEB & NOW.

(GEN. COMMENTARIES)

- DRAMATIC CLAIMS READ THE MOST BACK INTO SCRIPT.



MAKE GOD'S PROMISE YES BUT WHY?

REWARDS ~~OF~~ ^{OF} UTTERAL - CONTEXTUALIZATION -

HOW DID ZECHARIAH UNDERSTAND IT?

(DAN - TIME LINE - DIDN'T UNDERSTAND)

Fall of BABYLON — CYRUS OF MEDIA/PERSIA ^{m/p}

A NEW EXODUS

ESRA — DO THE WORK

NEHEMIAH — THE WALLS

→ HISTORICAL SETTING OF ~~ESRA~~ - NEHEMIAH
PROPHETS

w/p COLLATERAL 9/16

A COHEN ed.

- RABBI DR. S. M. LEHRMAN, M.A., Ph.D.

TWELVE PROPHETS

p. 81-107

RABBINIC COMMENTARY USING TALMUD

- RABBI

SOCIAL REFORMER

- EARLIEST PROPHECY BOOKS SURVIVED

- NOT ~~BE~~ AGREED ON CHRONOLOGY OF APPEARING ~~IN~~ IN BIBLE

"THE FACT REMAINS THAT AMOS WAS ONE OF THE GREATEST PERSONALITIES IN ~~THE~~ BIBLICAL LITERATURE, A MAN WHOSE LOFTY CONCEPTION OF GOD, UNIVERSALISM, DEFENCE OF THE OPPRESSED, ~~THE~~ DENUNCIATION OF INJUSTICE, & EXPOSITION OF RIGHT CONDUCT, ENTITLE HIM TO A FOREMOST PLACE AMONG THE PIONEERS OF ETHICAL RELIGION."

Zech.

M/P 9/15
COLLATERAL

CHAP. 4

vs. 6 .. "Not BY NIGHT..." SEES VISION BEFORE ... ~~NOT~~ I.E.,
OLIVE OIL PRODUCED w/o HUMAN HANDS ETC.

CHAP. 5 SIXTH VISION
vs 1-4 FLYING SERPENT -

CURSES (cf MAL 3:5 & JUDGES 17:12)

vs. 5-11 SEVENTH VISION - THE WOMAN IN MEASURE

- confusion over 2 women clause

Ⓐ modern Jewish commentators rep. Justice - banish sin
1 from Israel

Ⓑ Talmud (Sanh. 24a) hypocrisy & pride
- SHILAH ~~Photo~~ name for Babylon.

CHAPTER 6 - THE EIGHTH vision - THE FOUR CHARIOTS.

... commission by God to bring punishment upon my
power which may threaten Israel fr. my quarters.
- They that are far off shall come & build." vs. 17

7

m/p 9/15

DIVISION OF KINGDOM

REAL WRITING MINISTRY OF PROPHETS BEGINS
DYNASTY OF OMRI - VS - ISAIAH

722 BC ↓
NORTHERN ~~SOUTHERN~~ KINGDOM FALLS
LO-AMMI -
LO-RUC

SOUTHERN KINGDOM

931 BC

REASONS - "TO YOUR TEMPLES ISRAEL

↓ MIND YOUR OWN DAVID"
MAINTAINS FOLK OF WORSHIP - LETS BAIL WORSHIP

ASA - WATER REFORMER

JEROSHAPAT -

AMAZIAH

ATHELIAH - EVIL QUEEN

JOASH - JERODIA (PRIEST)

→ GODLY REIGN TIL PRIEST'S DEATH.

AMAZ - ~~THE~~ COUNTER-PART TO AMASIAH IN NORTHERN KINGDOM

STRONG KING

↓ MINISTRY OF ISAIAH

HEZEKIAH - IMMENSE PREACHING

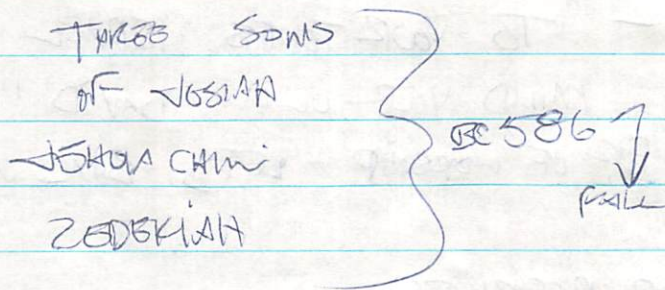
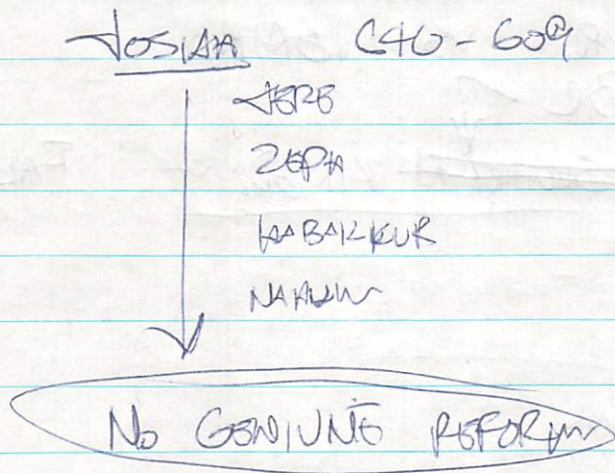
SICKNESS → HEALED

MANASSEH

BABYLONIAN ENCOUNTER

(↓)

~~Manasseh~~ - ASSYRIA IN POWER - TAKEN TO
BABYLON - ~~REPAIRS~~ REPENTS AT END



JEREMIAH

EZEKIAH - 593 BC (586)

DESTRUCTION OF TEMPLE

- GOD'S PROMISED PRESENCE w/ PEOPLE.

AND GOD DESERTED US

JEWS IN BABYLON: BROKEN PEOPLE - REPENTANCE.

IN EGYPT. CONT. YAHWEH

WHAT HAPPENS TO JEWS IN BABYLON? YAHWEH IS STILL LORD
A NEW FUTURE AHEAD.

m/p STUDY NOTES
9/14

Amos
CHAP 1

vs 1-2 - URZIAH/JUDAH & JEROBOAM SON OF NABATH/ISRAEL

vs. 3-5 DAMAZICUS

vs 6-8 ~~ISA~~

vs 8-10 TYRE

vs 11-12 ~~EDOM~~

vs. 13-15 Amos on

CHAP 2

vs 1-3 ~~ISA~~ MOAB

vs. 4-5 JUDAH

vs. 6-16 - ISRAEL: 6-8 3 times Israel and 4...
9-16 History

CHAP 3

vs 1-8 WARNING

vs. 9-15 DESTRUCTION - A REMNANT.

CHAP 4

~~vs~~ vs 1-3 Samaria - Fish hooks

vs. 4-5 Bethel

vs. 6-13 - like a fire brand snatched from a
blaze

chapter 5

- 1-3 dirge for fallen virgin Israel
4-7 Seek me that you may live / Not Bethel
8-9 ~~THE~~ Creator Presider of Orion
10-13 - Prudent Man - ~~is~~
14-15 Seek good & not evil
16-20 Day of the Lord
21-27 I regret your offerings.

chapter 6.

- vs 1-14 I loathe the arrogance of Jacob
- 10 in a house none left

chapter 7

- vs 1-3 locusts
vs 4-6 Fire
vs 7-9 Dumbblindness
vs 10-17 Prophecy against Jeroboam II & Amaziah

chapter 8

Bushel Basket

HOSEA	OBADIAH	YEREMIAH	
JOEL	YEREMIAH	2	
AMOS	YEREMIAH		
HOSEA	OBADIAH	YEREMIAH	YEREMIAH
JOEL	YONAH	YEREMIAH	ZEPH
AMOS	MICAH	ZEPH	YEREMIAH

m/p 2/12

	CENTURY
① HOSSEA	HOSSEA 8
② AMOS	JOEL 5
③ OBADIAH	AMOS 6
④ JOEL	Obadiah 7 6
⑤ JONAH	Jonah 8
⑥	Micah 10
⑦	Nahum
⑧	Nabothuk
⑨ ZEPHANIAH	Zephaniah
⑩ HABBAKUK	Haggai
⑪ ZACHARIAH	Zachariah
⑫ MALACHI	Malachi

QUIZ = AMOS / HOSSEA 1-3 !!

KEY ISSUES -

COVENANT

ABRAHAM

MOSES

MOSES - SEEM TO BE FULFILL OF MOSES'

- LORE OF CANANITE CULTURE

- FALL OF SAULON / SAMUEL & JUDGES - FORM. OF EXILE!

A. KING → SAUL (?)

DAVID - (TENSION BETWEEN NORTHERN / SOUTH)

JERUSALEM CHOSEN AS CAPITAL - UNIFY PEOPLE

HIS REIGN - MIXED

Solomon

TEMPLE - Solomon's TAX DISTRICT.

DIVISION OF ISRAEL:

WIVES OF SOLOMON - FOREIGN WIVES - LARGE NUMBER - REP.

POLITICAL ALLIANCES - PATERN LIFE STYLE ACCORDING TO OTHER

KINGS 1 KING 11:1-3

- HEBREW SLAVERY !!

ISRAEL

7/18

Jeroboam I (Nabat)

Jeroboam

CHANGES

GOLDEN CALFS - DAN/BETHEL:

1 - BAAH RETURNS AS RIDING A CALF,

GOLDEN CALF... CALF ON WHICH YAHWEH RIDES

2 - SELLS PRIESTHOOD - NOT LEVITICAL - OPEN TO ANYONE

3 - CHANGES SOME FESTIVAL DAYS

ALTERNATE TO JERUSALEM - TOOK IT UPON HIMSELF TO CHANGE
MOSEIC LAW - AUTHORITY OVER PROPHET/LAW.

OMRI

- SAMARIA - OMRI
CAPITAL

Phoenician Queen

JEZEBEL

AHAB (PUPPET)

"ELIJAH/MT CARMEL ENCOUNTER"

JEHU

ELIMINATE JEROBOAM DYNASTY -

JEROBOAM II

BLOODBATH OF JEZEBEL

OUT

[AMES - HOSEA - JONATHAN]

PROSPERITY!

ENLARGE BORDERS

POOR OPPRESSED!

BAAH WORSHIP!!

9 DYNASTIES - 200 YRS.

HOSEA 722

LAST OF 19 KINGS

M.P. - 9/16

Covenant w/ Abram - beginning

↓
Abram / Isaac / Jacob

↓
Exodus Event

- COVENANT @ SINAI - EXODUS 19:4-8

PURPOSE "VEHICLE TO EXPRESS THEIR FAITH. NOT IMPOSSIBLE TO KEEP (w/ THE PROVISION of SACRIFICIAL SYS).

- KADESH-BARNES INCIDENT

40 YEAR DEATH MARCH

VALLEY OF WEIR - 2nd GENERATION DECISION FOR COVENANT.

↓

YAMEN WORSHIP - SHEPHERDS "GOD OF THE DESERT / SHEPHERDS"

↓
COMMUNITIES SAY "YAMEN WORSHIP + BAALS, ASHART"

↓
"GOD OF FARMERS - FERTILITY"

↓
CIRCLE OF SORROWS - JUDGES

↓

(JUDGES END!) FALL OF SHILOH - "LOSS OF ARK - NO PRESENCE / SHIKMINAH"

↓

THEOCRACY - SAUL

"HE GAVE THEM A KING IN HIS ANGER
HE TOOK THEM AWAY IN HIS WRATH." HOSSEA

← SAMUEL SPOKE
SAUL SOUGHT EXCUSES →

1 SAM. 15

↓ PRIDE -

DAVID → REFUGEE

QUOTED IN CHRONICLES

↓ GREATEST KING - TABERNACLE WORSHIP

SOLOMON GOLDEN KINGDOM

↓ - ECONOMIC, ETC. -

mf

- (HOSEA) - L/ COMER
- (AMOS) - SERIES OF VISIONS / (HISTORICAL SECTION)

PAPER TOPICS

- 8 - HAG. 2:1-9 INTERP
- 9 - ZECH: 1-6 NIGHT VISIONS
- 10 - HAG/ZECH - ZERUBBABEL -
- 10 - ' ' - KINGDOM OF GOD
- 11 - ZECH: BRANCH / JOSHUA.

11 - HAG: AUTHOR/ DATE - (RELATED TO ZECH?)

13 - JOEL: DATE >

13 - JOEL: HISTORICAL SETTING
LWIS, etc.

prophets

14. (JOEL / ACTS 2)

15. (DAY OF THE LORD.)

trid	9	-	3
Purice	7	-	1 - 4
			Obadiah Joel

— / —

DANA-MANLEY

METZGER

COLLATORALS; WOLFF, NOBIA

xxi -

INTRO

1. DATE; YEAR DISPUTE NOT DECIDE

① LAST YRS OF JOZOBAN II 747-46 BC
1:16 → JEHU DYNASTY

② SYRO-EGYPTIAN WARS (5:8-11)
TIGLATH-PILESER III TAKE CHUNK OF ISRAEL 733 (5:14-7:8)

③ CH 9-12 PEACE BEFORE SASSANESER (727 BC)

HOSBA COVERS 30 YRS.

2. THE PROPHET HIMSELF

"THE LATER EDITOR OF HOSBA TRAD." ?

NOTHING

MARRIAGE COMER "WHORE?" - SUBJECTED TO CANANITE BRIDAL RITES?

↳ LEFT HOSBA HAVING COMMITTED ADULTERY - LEGAL WIFE
OF ANOTHER - BOUGHT BACK BY HOSBA.

NORTHERN MAN - REF OF JUDAH AMONG EPHRAIM'S ENEMIES
SPOKE FORM OF LEGAL DISPUTE - CITY GATE/CULTIC PLACES NOT AS
AN OFFICIAL

(cont 7)

3. LANGUAGE & HOSEA

- "verba ipsissima" also in HOSEA (?)
- "certain Hosea not author" 1:1, 7; 14:10

vision of HOSEA - use of simile -

parallelisms membrorum - elevated prose

4. THEOLOGY

HOSEA USED "YAHWEH" & NOT "GOD"

- YAHWEH ONLY GOD

→ MARRIAGE PARTNER ISN'T GODDESS BUT

HISTORICAL ISRAEL

marriage parable - God gives a marriage land etc
p. XXVI

SEX CUT →

p. 14-15

TESTAMENT OF THE 12 PATRIARCHS, JUDG 12:2 "ANOTHERS

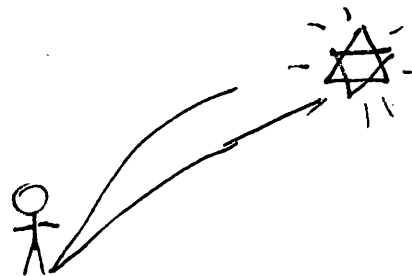
ST @ GATE - PROSTITUTION 6 DAYS BEFORE MARRIAGE."

N

→ REDACTION; No longer able to determine when present form took place - superscript 1:1 added - "Deuteronomistic language of a circle of redactors could have edited as early as 6th cen."

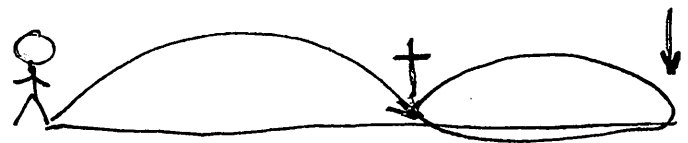
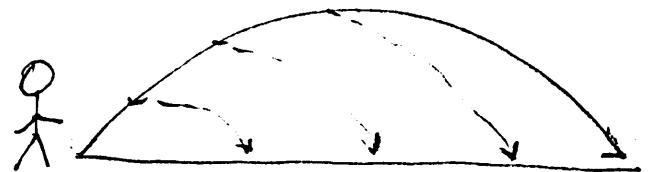
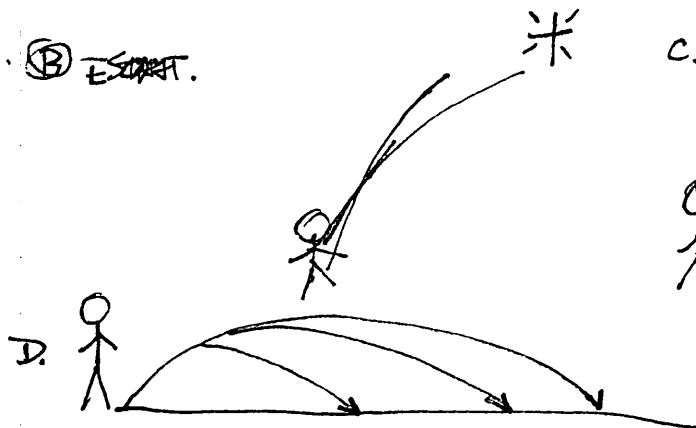
4:10 also post exilic

- ① ~~TO~~ NIGHT
- ① KINGS POWER
 - ② DEFEAT ISRAEL'S ENEMIES
 - ③ ESTABLISH ISRAEL AS A NATION
 - ④ USHER K of G



⑤ ~~ESCAP~~ EST.

C. ~~REACT~~ REACT



JOEL 2:31

MEANING OF "DAY"

- 1 OPPOSITE OF NIGHT
- 2 DIVISION OF TIME
- 3 DURATION OF VARIOUS ACTS OR STATES

JOEL 5:18

OS 1:15 1 IMMEDIATE
28P 1:7; 19 2 JUDGEMENT

JOEL 1:15, 18 3 PEACE

2:11, 31, 3:14 4 LAND PROMISES FULFILLED / POURING OUT HOLY SPIRIT

mic 4:5 5

5

6

7

8

9

10 ELISHA WOULD COME

m/s 12/3/80

CONCEPT OF FAITH

WHAT DO YOU NEED TO BELIEVE FOR FAITH?

WHAT DOES BELIEVE MEAN?

(ΠΙΣΤΕΥΩ) GREEK
HBB (חָמַן)

GR: INTELLECTUAL - TO KNOW (INTELLECT) HEAD UP
HBB: ETHICAL/MORAL - TO KNOW (INTIMATE) INTER-PERSONAL
"I BELIEVE IN THIS FAMILY - JERUSALEM ETC."
"2 + 2 = 4"

OT:

~~TRUST~~ → חָמַן → ΠΙΣΤΕΥΩ
TRUST → "TRUST"

I BELIEVE IN ...
INDIRECT OBJECT.

CONSTRUCTIONS w/

TOOK ON ETHICAL w/ INTELLECTUAL

NT → ΠΙΣΤΕΥΩ w/ JESUS

believe in or VERBS

* → trust where knowledge is involved.
Jn 4:

BELIEVE THAT ...

in 20:31

JESUS IS GOD ...

CANNOT ~~RELY~~ BELIEVE ONLY ON ETHICAL OR INTELLECTUAL ASPECT

To BELIEVE IN JESUS: CONFIDENCE IN HIM BASED ON INTELL.
[apart from acceptance of the claim made for his person]

PERSPECTIVE of FORTH GOSPEL

John 20:31

BELIEVING THAT. \Rightarrow

DOUBTING ~~THAT~~ 20:29

THOMAS - INTELLECTUAL HANDLING OF DATA, LEADING TO MORAL RESPONSE

6:69 ~~KNOWLEDGE~~ ~~TRUST~~ ~~KNOWLEDGE~~ ~~TRUST~~ < KNOWLEDGE TRUST

mt m/s 11/26

DEC. 12 FINAL EXAM

SALV. DESCRIBE AS THE WAY

WAY OF SALV

I AM THE W. ETC. IN 14

X-ians = THE WAY

2-SIDED

CHRIST ~~WAS~~ DID HIS PART

FAITH ~~IS~~

TELEVISION

"HOW DOES FAITH RELATE TO ~~JUSTIFICATION~~ ?
IF WORKS BEEN DONE WHY FAITH?

- FAITH MUST BE A WORK -

ARE WE X-ians BECAUSE WE'VE DONE THIS AND THIS
LITTLE THING → FAITH

OPINION → GOD FORESAW ~~OF~~ OUR FAITH ∴ SALV.

LK 7:50 - "YOUR FAITH HAS SAVED YOU"

OUR FAITH SAVED US

ROM 4: ABRAHAM'S FAITH (GEN 22)

WERE JUSTIFIED BY FAITH - HAVING COURAGE TO
believe God - obedience

I HAD THE GOODNESS TO REACH OUT TO GOD & BELIEVE
IN - THE CLIMBER HAD DIED - ∴ FAITH DOESN'T
HAVE MUCH PLACE, FAITH IS SPIRITUAL ACT

SAVATION

① FAITH GIVEN BY GOD - EPH. 2:8

SAVED w/o FAITH

TIT 3:5 FLOODED by descending water of X.

IN 6: NO ONE COME TO THE FATHER UNLESS DRAWN TO THE FATHER

IN 1: $\left\{ \begin{array}{l} \text{SAVED w/o FAITH} - \text{DISCUSSED AS} \\ \text{w FAITH} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{JESUS FOUND PHILLIP} \\ \text{PHILLIP} \\ \downarrow \\ \text{I FOUND JESUS} \end{array} \right\}$

SAMARITANS?

GODS NOT SAVING US BECAUSE OF OUR FAITH -
GODS PARTIALITY ETC.

- " SEEDS H.S. QUICKENS OUR HEARTS
WB BELIEVE

CATHOLICS

FAITH PROCEEDS DIKAIOSUNE (RIGHTEOUSNESS)

BELIEVES IN ~~GOD~~ (GOOD WORK) BEGINNING
OF RIGHTeousNESS BELIEVE \rightarrow XIAN \rightarrow GOD HELPS.

CALVIN

AVOIDED DISCUSSION - DIDNT KNOW WHAT TO SAY
SHIFTED TO WORK OF THE HOLY SPIRIT

SAVED BY GRACE - WORK OF H.S.

NO ORDER A B C D

LUTHER

EMPTY FAITH OF MERIT

FAITH = EMPTY TUBE THROUGH WHICH SOMETHING FLOWS

" NOT ELEVATION OF SPIRITUAL LIFE; NON-SPIRITUAL

\downarrow

~~NOT A BIGGY~~
BELIEVING DATA NO BIGGY

DOESNT WANT FAITH INTO ANYTHING

— CONFESSORIAL SOLUTION

FAITH = INSTRUMENT - NOT END BUT MEANS TO THE END

" B "

w/ WHICH WE EMBRACE X, OUR

— JUSTIFICATION.

FAITH JUSTIFIES

FAITH = INSTRUMENT

Return of Sheshbazzar under Cyrus with the initial group of exiles. The first foundation laying for the temple took place under his leadership and local opposition was encountered (cp. Ezra 1:5-11; 4:4-5; 5:14-16). Clearly -dated during the first year of Cyrus, 538 B.C. (Ezra 1:1; 5:13).

★ (For all practical purposes work ceased on the temple until the reign of Darius; cp. Ezra 4:24). CYRUS DARIUS

Return of Zerubbabel under Darius with the second group of exiles in Nisan (ca. April), 1st mo., in the year 521 B.C. (cp. 1 Esdras 5:6; Ezra 2:2; 3:1). Cambyses had committed suicide in the spring of 522 B.C. As series of revolts followed which were to last nearly two full years.

In the 7th mo., during the first year of their return, Zerubbabel and his exiles built the altar of burnt offerings and kept the Feast of Booths (Ezra 3:1-6), although the foundation of the temple had not been laid again by them.

Zerubbabel "makes a beginning" toward actual temple reconstruction and appoints levites, while refusing aid from the Samaritans (Ezra 3:8; 4:1-3). Meanwhile, revolts are still going strong in the newly established Persian Empire of Darius. It is the 2nd year of his return, the 2nd mo. (Ezra 3:8).

Just a few short months later Haggai the prophet preaches his first recorded sermon (Hag. 1). Here he gives prophetic aid to the efforts of Zerubbabel. It is the 2nd full year of Darius' reign, in the 6th mo., Tishri (Hag. 1:1, 13).

Haggai's second sermon follows about a month later (7th mo.; Hag. 2:1). In it he compares the former temple with the one under construction.

Haggai's 3rd sermon comes in the 9th mo. of the same year (Hag. 2:10, 18), on the day of the dedication of the foundation of the 2nd temple. This day is still attended by comparisons with the former glory (cp. Ezra 3:10-13).

Temple building continues with God's watch-care until its completion in Adar, 515 B.C. (Ezra 5:5; 6:14-15). This is during the 6th year of Darius' reign, as well as the 6th year of the return of Zerubbabel. The passover is celebrated in the following month (Nisan, 515 B.C.; Ezra. 6:19).

BOOKS #EZRA
&
HAGGAI
-MATT-

BOOK OF HAGGAI
(An Analytical Outline)

FIRST COLLECTION OF MATERIAL, 1:1-15

Title to the Book, 1:1

Sitz im Leben of the Book, 1:2

First Subsection, 1:3-11

Title, 1:3

Rhetorical question, 1:4

first answer, 1:5-6

second answer, 1:7-11

Second Subsection, 1:12-15

Title and historical commentary, 1:12

Prophetic excerpt, 1:13

Historical commentary resumed, 1:14

SECOND COLLECTION OF MATERIAL, 2:1-23

First Subsection, 2:1-9

Title, 2:1-2

Rhetorical question, 2:3

first answer, 2:4-5

second answer, 2:6-9

Second Subsection, 2:10-19

Title, 2:10

Rhetorical question, 2:11-13

Explanation of question, 2:14

first answer, 2:15-17

second answer, 2:18-19

Third Subsection, 2:20-23

Title, 2:20

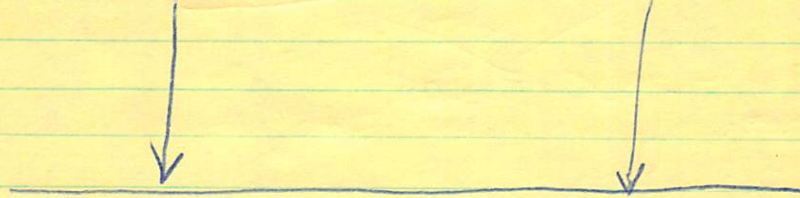
Exhortation to Zerubbabel, 2:21-23

m/p 6/29

H/2 DATING PROPHETS - ^{most} ACCURATE DETAILED DATING of
WRITING PROPHETS

538

520



DATING

- ① BC/AD -
- ② CONNECTED w/ KING'S REIGN/RETURN -
- ③ JEWISH CALENDAR -

MESS/ ZACH

m.p. 11/12

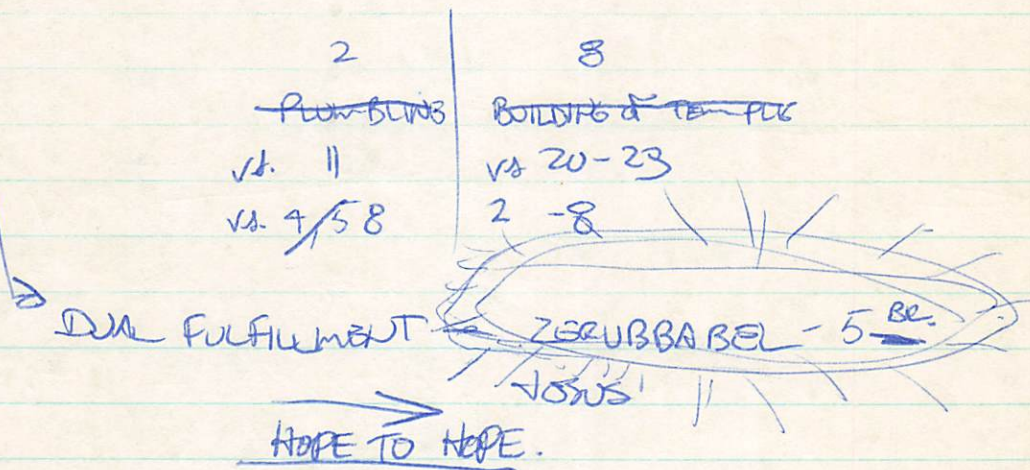
MESSIAH - expected king of Jewt - Hope / cause
KING

DAG. 2:6-9

" 2:20-23

ZACH. 2	REFN.	PROPHECIE
4 8	"	MESSIAHIC
"	"	INDIC of GOD'S JUDGE
"	"	" " A KINGDOM
"	"	APOCALYPTIC

MESSIAHIC
OR
MILLENNIAL
?



MESSIAHIC - GOD RAISED UP INDIVIDUAL ~~FOR~~ FOR HOPE OR
CAUSE OF THE JEW

1K of 8 in HUGG / ZORN

ROY: HUG. 2:5

CH. 1. EXORATION TO BOLD TEMPLE

PLAC to SACRED GOD'S PRESENCE.

Obedience -

m/p 11/17

Brewett -

25CH - 2x

↓
CA 3 8 -

(6:12)

MESSIAHIC OF ZERUBBABEL -

POST-EXILIC / MAG PROPHETED-TEMPLE BUILDING
NIGHT VISIONS -

CEREMONIAL CROWN of ZERU. -

ISA 4 -

11 ← FOOT of JESSIE
MESSIAH'S ORIGINATOR

23:5 - KINGSHIP

BRANCH

TYPE IN MIND
of ZERU'S CONTENTS.

VD. 11: CROWNS (PL. ?)

(ONE CROWN - SEVERAL DIADEMS)
PLACED ON JOSIAH'S HEAD.

BRADY DOES

- ① BUILD TEMPLE (VS 12, 13)
- ② RULE ON HIS THRONE (13)
- ③ PRIEST "ON" HIS THRONE (13)

3 CANDIDATES

- ① ZERU. (4:) PROMISE SHALL BUILD & FINISH TEMPLE.
PROB ① NEVER FULFILLED.

② JOSIAH

CROWN NOW-DAVIDIC KING ON THINE ARBUS.

- ③ MESSIAH
PRIEST - KING -
BUILDING OF TEMPLE of the LORD.



VS. 14. FORGOTTEN'S BUILDING THE TEMPLE
WHO BUILDS THE TEMPLE?

1166A1

Blocky

DEIR (2.7) $\left(\begin{array}{l} \text{nation's poor treasures into}^v \\ \text{treasure will come to the temple - latter days} \\ \text{not messiah} \end{array} \right)$

- A LITTLE WHILE / ref to change from med Emp. to Greek Empire 490BC.
(Battle of Marathon - Literat)

ZERUBBABEL (Z'shuie) wanted to become king.
 God lifts (personal dispensation) curse
 removed & curse - not to lineage personal
 - 70 yrs punishment - ~~no~~ payment
 now necessary J. Zech. 3 - Joshua cleansed.

Welch $\left\{ \begin{array}{l} Aaron \rightarrow \text{Jesus} \\ \text{Moses} \rightarrow \text{David} \end{array} \right. \rightarrow \text{Christ.}$

Kingdom. / conditional didn't come because of disobedience \rightarrow ED
of THIS AGE.

- Problems of HOTS - Contemp. Setting - ~~the~~ Partial-Fulfillment

- Fandom - Art - Comics !!

ZECNARIAN

- compression (+20%)

- return (to God/to land)

- Branch

- MISSION
- Zerubbababel = "Shout of Babylon"

✓ Literal immediate

✓ Future

"Already, not yet"

- already, not yet...

520 BC

IS THERE
ANY FUTURE
FOR ISRAEL?

Zech 9-14

malachi

Author. — title/pennane — editorial ~~style~~ style
common to Zech — connection of Ezra
the

9-14 + mal. ? — later Zech
malachi

NOTE. At the time of Nehemiah —
Sins of mal. / Sins of Nehemiah
mid 5th cen.

II) KEY ISSUES & DISCUSSIONS

JOE BUSTILLOS

MINOR PROPHETS

11/7/80

COLLATORAL READING:

EXILE & RESTORATION: OTHER ASPECTS OF
THE THOUGHT OF THE PERIOD.

TONIGHT I READ THE ABOVE TITLED CHAPTER (7) IN PETER ACKROYD'S EXILE AND RESTORATION.

IN THIS CHAPTER HE DEALS WITH PASSAGES FROM PSALMS, "TRITO-ISAIAH" & MALACHI WHICH REFLECTED THE PERIOD OF THE EXILE. HE BEGINS THE CHAPTER WITH A DISCUSSION ON THE ORACLES AGAINST THE NATIONS SECTION PRIMARY FROM JEREMIAH (46-51). IT SEEMS PART OF THE REASON FOR SEVERING THIS SECTION FROM THE BODY OF JEREMIAH IS BECAUSE OF THE "ANTI-BABYLON" MATERIAL FOUND IN THIS SECTION. HE GOES SO FAR AS TO SAY ON P. 220 THAT OF THE ORACULAR SECTION IN JEREMIAH, "THAT WE FIND ALSO AT AN EARLIER STAGE DEVELOPED PARTICULARLY IN AMOS & ISAIAH." THIS JEREMIAH 46-51 IS DATED AS POST-EXILIC.

AS I CONTINUED TO READ I NOTED ACKROYD'S FREE USAGE OF VARIOUS CRITICAL TERMS (DUETERO-TRITO-ISAIAH, THE JEREMIAH TRADITION ETC.). AND WHEN HE BEGAN TO INTERPRET THE LAMENTATION PASSAGES IN TRITO-ISAIAH ON P. 227 I BEGAN TO REALIZE THAT MY UNITED (THOUGH UNINVESTIGATED) VIEW OF ISAIAH IS GOING TO LEAD ME TO A RADICALLY DIFFERENT INTERPRETATION. AS HE GOES ON TO HE GOES ON TO DESCRIBE POST-EXILIC JUDEA WITH TRITO-ISAIAH (P. 229) I COULD JUST AS EASILY SEE A DESCRIPTION OF PRE-EXILIC ISRAEL & ITS MEANINGLESS RELIGIOUS OBSERVATIONS FROM

THE SAME PASSAGE.

IT SEEMS THAT I ONCE WAS TAUGHT ^{THAT} A PASSAGE ~~IT~~ MUST BE UNDERSTOOD BY ITS CONTEXT -- BUT CONVERSELY A PASSAGE'S CONTEXT IS GENERALLY DETERMINED FROM THE PASSAGE // LEADING SOMETIMES TO DANGEROUS CIRCULAR REASONING. LIKEWISE A PASSAGE'S SITZ IM LEBEN / DATE IS DETERMINED BY ITS LITERARY STYLE / GRAMMAR, ETC., & THAT, FOR THE MOST PART, WHAT WE KNOW ABOUT A GIVEN SITZ IM LEBEN IS ASCERTAINED FROM A PASSAGE. THOUGH MY OPINION MAY BE A BIT SOPHOMORIC ~~BE~~, I FIND IT DIFFICULT TO ASSIGN A PASSAGE TO A GIVEN DATED ~~STAGE~~ ^{EXISTING SYSTEM OF HISTORY} SIMPLY ON A BASIS OF MY ~~UNDERSTANDING~~ OF THAT PERIOD OF TIME. UNFORTUNATELY MUCH OF WHAT ACKROYD HAS TO SAY IN THIS CHAPTER IS BASED ON ONE'S ACCEPTANCE OF THIS (ACKROYD'S) ~~OVERSTATED~~ HISTORICAL SYS.

ONE PARAG ABSTRACT-SUMMARY OF RESULTS - Duplicatio -
(24) w/p 10/20

7 doesn't come to peopl. future hope - but call
people back to repentance

- resolving of covenant relationship -
king dom lost - symbol of cov. relationship

(Hosea ten at twelve tribes - "I will not have compassion
on this people that I should ever forgive them."

(to Jer. "Don't even pray for them")

(Jeremiah 40-44 - remnant to Egypt
to Babylon.)

colony @ Elephantine - perverted Jewishism
"CULT OF QUEEN OF HEAVEN," 587 (6th cen.)

B-36

Jer 40-44

DAN 1-6

EZRA 1-6

ESTHER -

EZRA 7-10

NEHEMIAH

KEY VERSE

LATTER EXILIC
RECORDS

ABRE: PRAY FOR CITY COMING TO - THEY PROSPER YOU PROSPER.

LIFE IN EXILE NOT REALLY BAD - NO PERSECUTION (ANTI-SEMISM)
NOT TILL ESTHER - SOME INFLUENTIAL JEWS.

- YAHWEH IS STILL LORD

- A NEW FUTURE AHEAD

A LOT OF OT SCRIPTURES COME TOGETHER (WRITTEN OR COMPILED) DURING EXILE.

1. CHRONICLES
2. PSALMS (2 BOOKS - 89)
3. PROVERBS (ARZKIAN)
- ④ DANIEL
5. EZEKIEL
6. JEREMIAH
7. SAMUEL / KINGS ^{JUDGES} HOSEA
FORMER PROPHETS

TEMPLE'S GONE
JERUSALEM RUBBLE

↓
(BECOMES PEOPLE OF TWO BOOKS.)

- ⑧ WORDS OF LATTER PROPHECY
COMPILED (?)
(JER., ISAIAH + 12)

SEE JAMES PRITCHARD. ANET.

MEDO-PERSIAN EMPIRE

CYRUS - DELIVERER: GATES OF CITY OPEN TO CYRUS
CAPTIVES SENT HOME -

EDICT OF CYRUS

SUMMARY:

1. REBUILD THE TEMPLE (SPECIFICS GIVEN; COST DEFRAIDED)
PR. PERSIAN TREASURY).
2. JEWS RETURN HOME (OPTION). IF NOT, SUPPORT TO BE
GIVEN BY THOSE WHO REMAINED BEHIND.
3. SACRED VESSELS RETURNED.

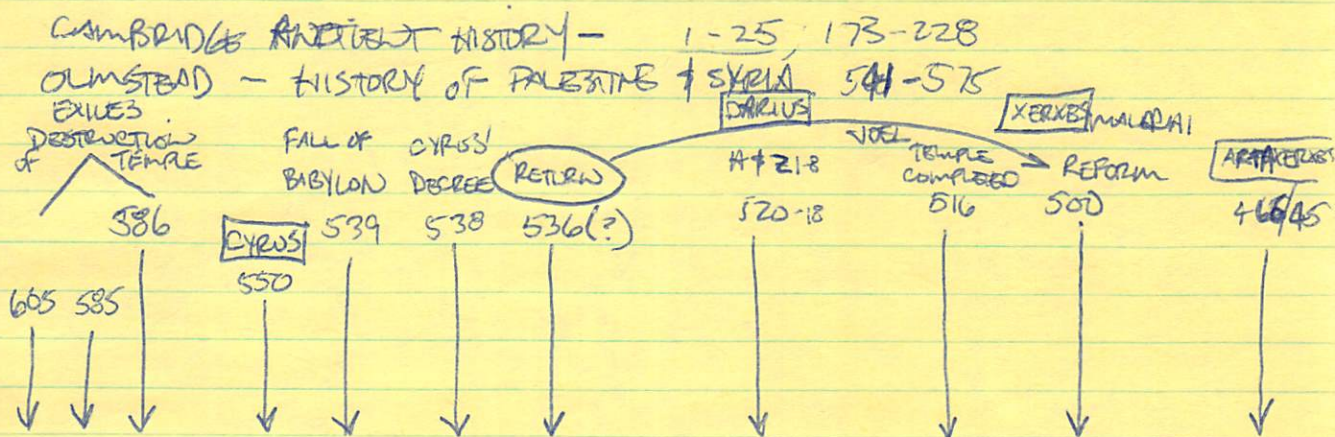
RETURN OF JEWISH EXILES

- | | |
|--|--------|
| 1. 538 BCE (CA) - EZRA 1:1 UNDER CYRUS + SHESHBAZZER / OR ZERUB. | EXILE |
| 2. 458 " - " 7:7 " ARTAXERXES + EZRA | RETURN |
| 3. 444 " NEH 2:1 " " " NEHEM | REFORM |

mp 10/24

QUIZ → NONE
 NEXT WEEK → HAGGAI - 1 BALDWIN
 PER. 540 - 500 BC

(520 BC. HAGGAI)



REFORMATION
 EZRA/NEH.

AFTER TEMPLE COMP. - SETTLING IN
 WORSHIP BECAME ~~THE~~ ACTIVE LAX.

EZRA - NOT CHRON. SEQUENCE.

CHRONICLES - EZRA - NEMEMIAH AND FOLLOWING WORK - "IN THE WRITINGS" NOT THE PROPHETS (POST-EXILIC).

EZRA 1: CYRUS' DECREE - ~~THE~~ SHESH BAZZAR - GOV.

2: ZERUBBABEL - NO SHESH BAZZAR

3. 7th MONTH. WHAT YEAR? - ~~BOOTHAS~~

VS 8 - 2 YR / 2nd MONTH FOUNDATION OF TEMPLE BEGAN.

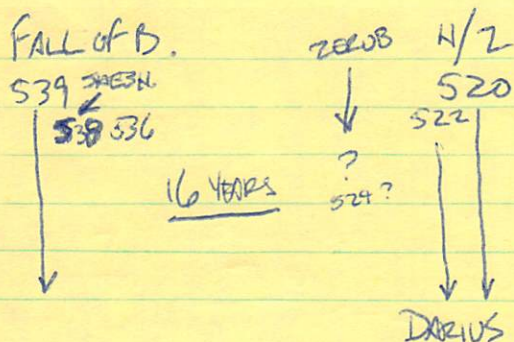
MAJOR RESTORATION TOLD MEN - LEOP -
 YOUNG - RESTORATION -

4: VS 4, 6, 7 SWEEPS THRU FOUR KINGS CYRUS DARIUS XERXES
 (AHASUERUS), ARTA XERXES - I.E. OPPRESSION THROUGHOUT
 PERIOD - COMPLAINT AGAINST THE WALLS OF JERUS - VS. 24

↑
 TO 465 BC.

BACK TO 520 + THE TEMPLE BEING REBUILT.

m/p 10/27



TWO YRS. UNREST UNREST FOR DARIUS -
3:6 - ALTAR LAID

5:16 - SNESH. BUILT FOUNDATION OF TEMPLE.
3:1-10 - ZERU. BUILT ALTAR & TEMPLE

TWO MEN - ONE MAN w/ TWO NAMES?
RESULT: TWO FOUNDATIONS!

3/4 STEPS - CLEARING SITE

EXISTING FOUNDATION
NEW FOUNDATION.
FINISHING FOUNDATION

SNESH. BEGAN WORK - CLEARING RUBBLE - BEGINS TO BUILD.
- 16 YEARS -

ZERUB. - LAND IN RUIN - BEGINS ~~AGAIN~~ AGAIN.

EZRA TOPICALLY - THEOLOGICAL IDEA.

CH. 1 - DECREE OF CYRUS 538

SNESH/ZERU GOES ... w/ VESSELS OF TEMPLE

CH. 2 LIST OF RETURNERS OVER RETURN PERIOD.

CH. 3 - 7th MONTH OF RETURN OF ZERU, 520 BC.

VA. 8 2YA.

CH. 4. SEPARATION FR PEOPLE OF THE LANDS

ALTAR → TEMPLE → WALLS. - WHAT HAPPENED?

(520) DATE DATE VA. DAYS OF ARTAXERXES.

ZERUB'S DELAY - 1 YR. ? -

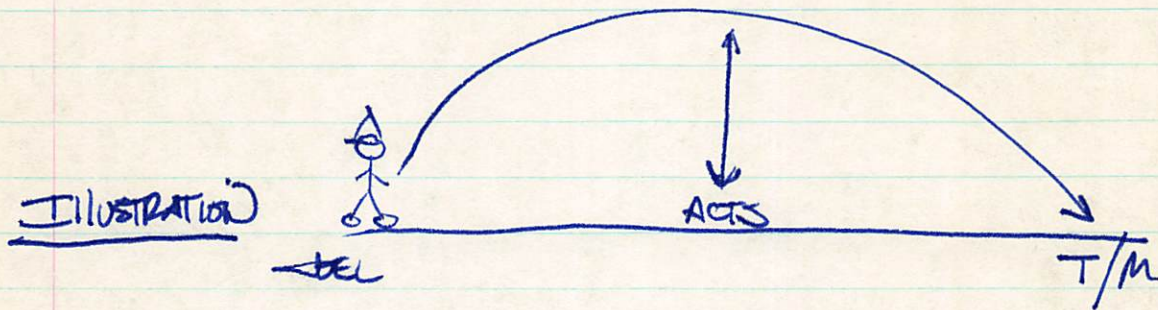
(PARABOLISM 4:7-23 - CARICATURE TOPIC OF OPPOSITION)
TO STOP WORK

(WORK)

2nd yr of ZBKJ. = 2nd yr of Dm105 El. 520 B0.



m/p 12/8



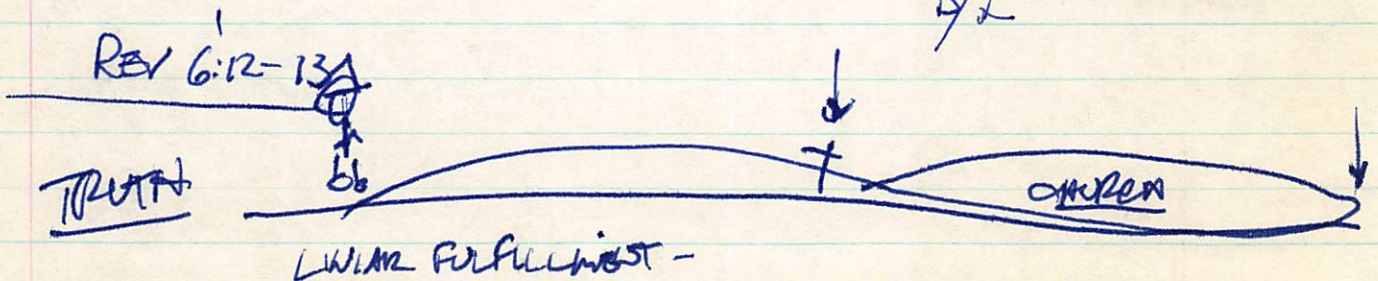
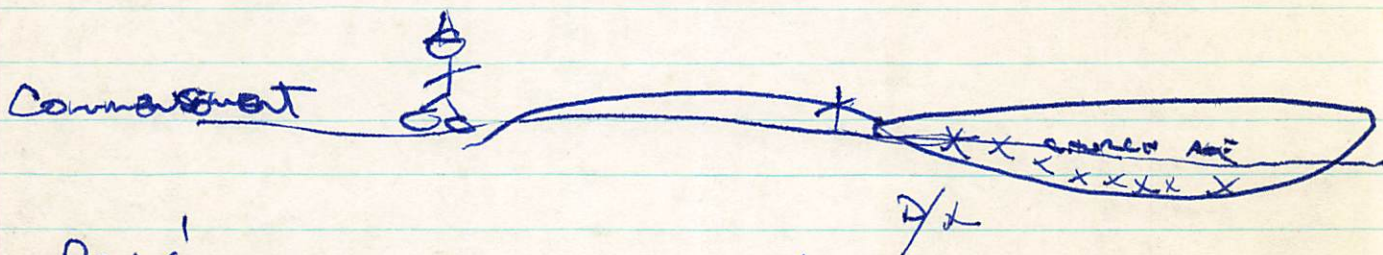
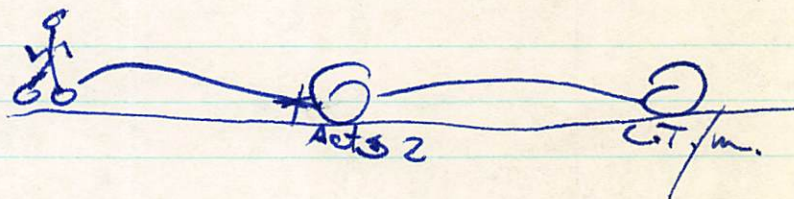
WHY: JOEL CONTEXT - FUTURE PLACES - S ARRANGED

ACTS - USUAL SCRIPTURAL FORMULA FOR FULFILLED PROPHECY

- NATURAL WORDS IN JOEL HAVE ACCORD.



- PART - W/ FULFILLMENT.
- "NATURAL FULFILLMENT"
Mt 3:11-12



m/p 12/5/80

"HEB EQUIVES"

- PLURAL 2: 18-19

"TEMPORAL - YET DOES IN A LITTLE WHILE"

HEB PERFECT/IMPERFECT

COMPLETED ACTION

INCOMPLETE ACTION

? / FUTURE PERFECT - FUTURE W/ SO CERTAINTY!

- ① CN. 1 - LIT. WORST PLAGUE
- ② CN. 2 - CALL TO REPENTANCE
- DID THE PEOPLE REPENT?
- ③ CN. 2: 18 POSITIVE REACTION -
↓ MISS
- ④ PROPHECY OF HISTORICAL ST.

LATE 6th CEN.
FATAL

m/p 12/3

DATING of JOEL

- I TRAD. - PRE EXILIC ^{3:16} 900 - 860 BC
- A. RELATIONSHIP JOEL / AMOS
 - B. JUDGEMENTS of LOCUSTS & DROUGHT
 - C. NO REF. TO KING.
 - D. JERUSA TRAD BETWEEN AMOS & HOSEA

II Post-exilic

400-300 BC

- A. NORTHERN KINGDOM NEVER MENTIONED - POST-
- B. ELDEST & PRIESTS HOLDS PROMINENCE NOT KING
- C. DAILY SACRIFICES CONSISTENT
- D. JOEL 3:1-2 586 CAPTIVITY / RELEASE & DIVISION OF LAND IN 536
- E. JERU. & TEMPLE REBUILT.
- F. REF. TO WALL 2:9-9
- G. JUDGEMENT STORM
- 7 JOEL 2:32 - AMOS - LATE POST EXILIC

JOEL 3:6

EARLY

↓ 520 BC

PROPHETS

ILLUSION TO ECK - TRADE

3:8

SIBERIAN 6th CEN.

Post - JOEL 1:2 - ADDRESSES ~~ELDEST~~

JERUSALEM - GHOSTS

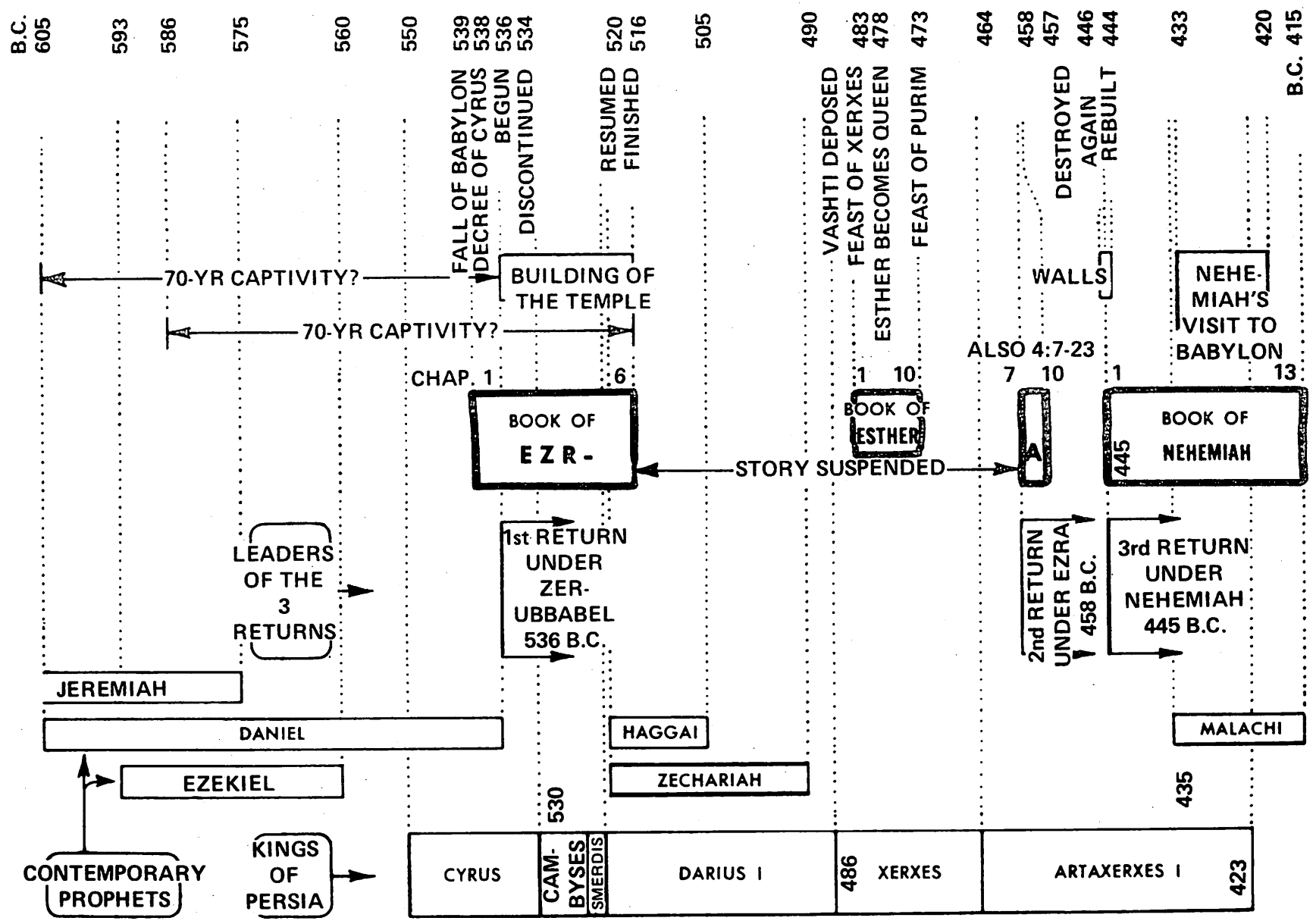
3:1-2 R/Z CAPTIVITY

FALL OF BUDON 6th CEN

OPTION - DATE of JOELIAN

HISTORICAL SETTING OF EZRA-NEHEMIAH-ESTHER

B-37



Need more critique;
too brief. Cx

Joe Bustillos
26020
Minor Prophets
9/18/80

COLLATERAL READING:
AMOS

I read Rabbi Dr. S.M. Lehrman's article on Amos in A. Cohen's book, The Twelve Prophets (pp. 81-107).

I thought I might stumble upon a captivating Messianic promise or two as I had found in Cohen's "Zechariah" section (shows you how much I know about Amos). But alas, no Messianic references; in fact not really much of anything. Rabbi Lehrman presents a basic rabbinic commentary complete with a multitude of references to the Talmud. He does point out, however, Amos' role as a social reformer.

The fact remains that Amos was one of the greatest personalities in Biblical literature, a man whose lofty conception of God, universalism, defence of the oppressed, denunciation of injustice, and exposition of right conduct, entitle him to a foremost place among the pioneers of ethical religion.

Rabbi Lehrman's referral to Amos as a social reformer, and the claim of Amos being the earliest prophecy that has survived are the only two things that might distinguish this work above the typical devotional-type publication using the book of Amos.

*a little brief,
but very good
interaction
A-*

Joe Bustillos
26020
Minor Prophets
9/26/80

COLLATERAL READING:
HOSEA

I read a section of Wolff's commentary on the book of Hosea (xxi - 6, 14-16).

In his introductory remarks^{rks} Wolff presents a healthy appetite for outside documentation for the establishing of the book's historical setting. Though I do not necessarily approve of his considerable dependance upon a multitude of hypothetical redactors and editors, I do admire his zeal in attempting to obtain the most reliable picture possible. When discussing the reference to Gomer as being a prostitute, Wolff suggests that she may not have been a professional prostitute but rather that she may simply have undergone the canaanite pre-nuptial tradition of "working" the city gates for six days. Though this in no way condones the practice, it serves to aid us in seeing the environment Hosea was commanded to address to.

However, in the long run I have to question Wolff's suggestion that the book Hosea was a post-exilic compilation and that in fact it is not the "verba ipissima" of Hosea. But then again this only serves to demonstrate our tendency as students and scholars to defend pet non-essentials while never getting around to addressing the heart of the book's message, God's love for a stiff-necked, adulterous people.

good observation

Joe Bustillos
26020
Minor Prophets
10-2-80

COLLATERAL READING:
JONAH

Tonight I read Leslie Allen's introductory notes (pp.175-200) on the book of Jonah. I have personally never been able to wield my way through all the pros and cons for a literal/historical interpretation of the book of Jonah. It was just another one of those sections of scripture one leaves for a more energetic(analytical) moment. And I have to admit that such opening remarks as, "It begins as if it were an extract from a longer narrative... (p.175)" tend to leave the typical Biola student with questions pertaining to the author's view on inspiration and inerrancy. However, after reviewing Allen's material this typical (or atypical, depending on ones point of view) student could see the plausability in Allen's "Parable" point of view.

The comparisons between Jonah and his more noble forerunners (i.e., Elijah and Jeremiah), between Jonah's message of impending judgement and that of the angelic messengers of Genesis 18 and 19, & his treatment of Jonah's Psalm of Thanksgiving in chapter 2 certainly present a more challenging interpretation than the typical "bare recital of historical facts.. (p.177)"

summary
and
reaction

inter-
action

nuclear?

why?

C+

Joe Bustillos
26020
Minor Prophets
10/10/80

COLLATERAL READING:
HABAKKUK

author?
of pg's?

In our classroom discussion on the book of Habakkuk there seems to be one thing that we missed that Dr. Feinberg places as central to the book, that is the role of the Chaldeans. Our discussion found the Chaldeans in the sixth verse of the first chapter and possibly in the Woes section of chapter two. Dr. Feinberg on the otherhand finds room for the Chaldeans from the sixth verse to the end of the book. It would stand to reason that once Habakkuk asked how God could silently stand by while the iniquity of Israel increases that God's initial response would play a prominent role, the Chaldeans.

Dr. Feinberg begins the Woes section on page 213 of his commentary as follows, "Now follows a fivefold woe upon the wicked Chaldean oppressor." We had previously discussed the possibility of the woes as pertaining to Israel; Habakkuk's question was originally brought about by his disgust with Israel's sin. Now a denunciation of the Chaldeans at this point may seem out of place in this section (if not in this book). But as I read Dr. Feinberg's commentary on the woes section I saw how this section tends

to soften the blow of God's answer to the original question. In essence God says, "I going to judge Israel by the sword of the Chaldeans but don't think that their own unrighteousness is going to be over looked also. They'll get theirs. 'For it is time for judgement to begin with the household of God.'"

Feinberg entitles the final chapter as the triumphant fatih of the prophet. And so it should be titled, because after deliniating the salvation history of the people Habakkuk is left reiterating in essence "the just shall live by faith" statement.

Though the fig tree should not blossom,
And there be no fruit on the vines....
... yet I will exult in the Lord,
I will rejoice in the God of my salvation.
The Lord God is my strength,
And He made my feet like hinds' feet
And makes me walk on my high places.

Joe, More critique would be good. Try to point out ~~some~~ ^{more} specific pts + problems that you can interact with.

C+

JOE BOSTILLOS
MINOR PROPHETS
10/24/80

pgs ~~2~~
OK

COLLATERAL READING:
HAGGAI

TONIGHT I READ JOYCE BALDWIN'S INTRODUCTION & COMMENTARY ON THE LITTLE BOOK OF HAGGAI (PP. 27-55). HER INTRODUCTION IS RATHER STRAIGHT FORWARD & NON-EVENTFUL. ON PAGES 27 & 28 SHE DESCRIBES THE ETYMOLOGY OF THE NAME HAGGAI (SHE ENDS THE PARAGRAPH BY SAYING "IT IS EVEN POSSIBLE THAT HAGGAI WAS A NICK-NAME"). SHE THEN DISCUSSES HAGGAI PRIESTLY TRADITION; THROWING A QUOTE FROM RABBI ELI CASHDAN WHICH "DOUBTS" HAGGAI PRIESTLY TRADITION ON THE BASIS OF HIS RHETORICAL QUESTION CONCERNING UNCLEAN MEAT (2"; WEAK EXOGESIS).

THERE ARE TWO THINGS THAT DID CATCH MY EYE IN THE INTRODUCTION. ONE WAS THE ACCURACY OF THE DATING OF HAGGAI'S PROPHECIES. "FROM THE PRECISE DATES GIVEN IN THE TEXT WE DISCOVER THAT HAGGAI PREACHED... WITHIN THE SPACE OF FIFTEEN WEEKS... THE RESULTS ARE ACCURATE TO WITHIN ONE DAY." ON THE OTHER HAND WHEN DESCRIBING THE BOOK ITSELF MR. BALDWIN STUMBLES INTO A DISCUSSION DEALING W/ EDITORS. SHE QUOTES O. EISSFELDT AS BEING IMPRESSED W/ THE BOOK METICULOUS DETAIL - POSSIBLY EVEN EDITED BY HAGGAI HIMSELF. P.R. ACKROYD BELIEVES THAT BECAUSE OF CERTAIN SIMILARITIES BETWEEN THE BOOK & THE CHRONICLER THE BOOK MUST HAVE BEEN TRANSMITTED ORALLY & UNTIL BEING PRESENTED IN ITS PRESENTED FORM ONE TO TWO CENTURIES FOLLOWING THE EVENT. WHY? WHY DO THE "SCHOLARS" HAVE TO CHASE ENDLESS CHAINS OF SPECULATION THAT OFTEN END WITH THE SAME CONCLUSION AS THEY BEGAN W/ "WE DON'T KNOW." THE PARAGRAPH ON THE POSSIBLE USE OF EDITOR USED SEVEN WORDS OF CONJECTURE OR SPECULATION. I AM CERTAINLY NOT IN FAVOR OF SCHOLARLY STAGNATION BUT HERE IS A CLEAR RECORD FAITHFULLY WRITTEN DOWN - WHY COULDN'T HAGGAI HAVE WRITTEN IT. IT DOESN'T SEEM THAT THE USE OF THE THIRD PERSON POINT OF VIEW IS UNUSUAL IN THE BIBLE (THE PENTATEUCH, JOHN), BUT THEN MANY SCHOLARS WILL DEMAND THAT THESE ARE EDITED PIECES

Summary

good
critique

ANYWAY). IT IS LITTLE WONDER THAT WE HAVE THE TRANSLATOR/EDITORS OF THE NRSV ASKING (PRETTY MUCH UNFOUNDEDLY) THAT THE VERSES OF CHAPTER TWO BE RE-ARRANGED.

THE ONLY OTHER COMMENT I HAVE TO MAKE IS IN REFERENCE TO MRS. BALDWIN'S OBSERVATION ON PAGE 47. SHE QUOTES 2:4 "BE STRONG" & EFFECTIVELY TIES THE VERSE TOGETHER WITH A CROSS-REFERENCE IN JOSHUA. THIS GIVES RISE TO THE PURPOSE FOR THE EXACT DATES. THEY WERE IN THE MIDST OF CELEBRATING THE FEASTS OF TRUMPETS, ATONEMENT & BOOTHAS - RECOUNTING THE EXODUS EVENT. AND AN ILLUSION TO JOSHUA'S CRY WHEN THEY FIRST ENTERED THE LAND SEEMS HIGHLY APPROPRIATE.

Joe,

Make more points and less summary.

ZECHARIAH CHAPTERS 1 & 2

by

Joseph B. Bustillos

Minor Prophets

11-03-80

Thus says Cyrus King of Persia, "The Lord, the God of Heaven, has given me all the kingdoms of the earth, and He has appointed me to build him a house in Jerusalem, which is in Judah. Whoever is among you of all His people, may his God be with him! Let him go up to Jerusalem, which is in Judah, and rebuild the House of the Lord, the God of Israel; He is the God who is in Jerusalem."

- Ezra 1:2-3

"...Return to me," declares the Lord of hosts, "that I may return to you," says the Lord of hosts.

- Zechariah 1:3

Almost two generations after being taken from the land of their fathers an unexpected door was opened for them to return. An unheard of policy was commissioned to all exiled peoples within the realm allowing them to return to the lands of their heritage and worship the gods of their fathers.

20 Sixteen years pass for the Jewish remnant back in the land, sixteen years of directionlessness. Sheshbazzar and the (boys) from Babylon resettled in the broken city of Jerusalem, built their homes and laid the foundation for the Temple (or at least cleared away the debris of the first Temple¹).

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Age, ~~the~~ ^{and} finally the Responce of the People.² * John D. Watts, on the other hand, feels that there is one unifying theme (which he feels runs all the way through the book, uniting chapters 1-8 with 9-14); that is the proclamation of salvation. This proclamation of salvation is seen as follows: The Lord comes to Jerusalem, He makes His dwelling place there and will exercise His universal role from that spot; The nations will come there to worship.³

omit these long references from scripture

In the eighth month of the second year of Darius, the word of the Lord came to Zechariah the prophet, the son of Berechiah, the son of Iddo saying, "The Lord was very angry with your fathers. Therefore say to them, 'Thus says the Lord of hosts, "Return to Me," declares the Lord of hosts, "that I may return to you," thus says the Lord of hosts. "Do not be like your fathers, to whom the former prophets proclaimed, saying, 'Thus says the Lord of hosts, "Return now from your evil ways and from your evil deeds."' But they did not listen or give heed to Me," declares the Lord. Your fathers, where are they? And the prophets, do they live forever? But did not My words and My statutes, which I commanded My servants the prophets, overtake your fathers? Then they repented and said 'As the Lord of hosts purposed to do to us in accordance with our ways and our deeds, so He has dealt with us.'""

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The year is estimated to be around 520 B.C. Any difficulty with Zechariah's geneology is not really worth noting other than indicating that this is the same Zechariah in Ezra 5:1 (Zechariah is the son of Iddo through his son (Iddo's) Berechiah).⁴

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* You seem to simply be quoting a variety of authors. Your train of thought is not discernable!
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The return to Yahweh must be interpreted not merely as the restoration of the national worship at Jerusalem, but as the resumption of the practice of social virtues, justice, mercy and the like, on which the main stress was laid by earlier prophets. The promise by which the people are encouraged to return to Yahweh must be interpreted to correspond to the exhortation; not, therefore as a means of exciting visions of materialsplendor, but of awakening an expectation of universal well-being in a divinely ordered community.

The Exile with its temporary destruction of the Cultic worship system helped bring about the needed internalization of the Law ("...I shall write on their hearts..." Jer. 31:33). They had returned to the land and instead of finding the immediate restoration of the glorious Davidic Kingdom they found opposition. God exhorts them to bear this trial as they had during the Exile. He is with them.

God's warning in verse four seems reminiscent of Joshua's warnign in Joshua 24:14-15 (ah, typology!). ?

Now therefore, fear the Lord and serve Him in sincerity and truth; and put away the gods which your fathers served beyondthe River and in Egypt,

and serve the Lord. And if it is disagreeable in your sight to serve the Lord, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the River, or the gods of the Amorities in whose land you are living; but as for me and my house, we will serve the Lord.

Baldwin mentions that the phrase, "Then they repented," in verse six should read, "Then they came to themselves."⁷ The meaning is self-evident. While in Exile they could no longer delude themselves into thinking that they had been right. The words of the prophets had come true. The drama of the mountain of blessing and the mountain of cursing all the way to the warnings of Jeremiah and Ezekiel had been validated. Other longer prayers of repentance or confessions are found in Ezra 9, Nehemiah 9 and Daniel 9.

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Your opinion?

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support

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The occasion was the celebration in Jerusalem, after the Exile, of the festival which celebrated these themes... (Salvation, Advent, and the Kingdom of God)...., namely, the Feast of Booths. This was a very old Israelite festival, taken over by David in Jerusalem. It proclaimed God's rule over the earth, His election of Zion as His dwelling and the Son of David as His earthly vice-regent. It celebrated God's entrance into the Temple, His testing of His people, and His authority over the nations.

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God's zeal for Israel, both in compassion and judgement (verse 14-15), can be cross-referenced to the first two chapters of Habakkuk. God's love for Israel drew Him to punish His rebellious son, but not nearly to the extent that the "tools of God" were sure to carry it.

For a brief moment I forsook you,
But with great compassion I will gather you.
- Isaiah 54:7

Then I lifted up my eyes and looked, and behold, there were four horns. So I said to the angel who was speaking with me, "What are these?" And

he answered me, "These are the horns which have scattered Judah, Israel, and Jerusalem." Then the Lord showed me four craftsmen. And I said, "What are these coming to do?" And he said, "These are the horns which have scattered Judah, so that no man lifts up his head; but these craftsmen have come to terrify them, to throw down the horns of the nations who have lifted up their horns against the land of Judah in order to scatter it.

- Zechariah 1:18-21

There seems to be two basic views regarding this passage. One is that the four horns represent the four successive empires mentioned in the book of Daniel and that the four craftsmen are the four powers that conquered the four empires. The other view is that the four horns represent trouble on all four sides and consequently the four craftsmen (being more symbolic) represent the workers constructing the Temple. This second view goes back to Ackroyd's belief that the Temple plays a central role in the understanding of the book.¹³ Watts adds that he feels there is a significance behind verse nine's "Judah, Israel, and Jerusalem." His theory is as follows: (1) Judah is mentioned because that is the geographic location of the people, (2) Israel because the Jews in Palestine are now representative of the whole nation of Israel, (3) and Jerusalem is mentioned so as to bring remembrance of the Davidic Covenant.¹⁴ The editors of the Jerome Biblical Commentary on the other hand mention this passage only to assert that they feel that the name of "Israel" was added later.¹⁵

Then I lifted up my eyes and looked, and behold, there was a man with a measuring line in his hand. So I said, "Where are you going?" And he said to me, "To measure Jerusalem, to see how wide it is and how long it is." And behold, the angel who was speaking with me was going out, and another angel was coming out to meet him, and said to him, "Run, speak to that young man, saying, 'Jerusalem will be inhabited without walls, because of the multitude of men and cattle within it. 'For I,' declares the Lord, 'will be a wall of fire around her, and I will be the glory in her midst.'" "Ho, there! Flee from the land of the north," declares the Lord, "for I have dispersed you as the four winds of the heavens," declares the Lord. "Ho Zion! Escape, you who are living with the daughter of Babylon." For thus says the Lord of hosts, "After glory he has sent me against the nations which plunder you, for he who touches you, touches the apple of His eye. For behold I will wave My hand over them, so that they will plunder for their slaves. Then you will know that the Lord of hosts has sent Me. Sing for joy and be glad, O daughter of Zion; for behold I am coming and I will dwell in your midst," declares the Lord. And many nations will join themselves to the Lord in that day and will become My people. Then I will dwell in your midst, and you will know that the Lord of hosts has sent Me to you. And the Lord will possess Judah as His portion in the holy land, and will again choose Jerusalem. Be silent, all flesh, before the Lord; for He is aroused from His holy habitation.

- Zechariah 2

As I got farther along in these visions the commentaries began to contribute less and less. In verses 1 through 5 they unanimously gave the title, "young man" to Zechariah and wove a confusing pattern of who was talking to whom. The second half forms a capstone on the two previous visions. Watts writes, "the import of the prophecy is that the Day of the Lord has come."¹⁶

The first two chapters of Zechariah have one object in mind: when will the Lord of hosts again work in the lives of His people?

This needs further expansion from your personally

good point

2

We specifically stated in class
that there were to be no endnotes!

FOOTNOTES

- ¹Ron Pierce. Class Notes. 10/29.
- ²Peter Ackroyd. Exile and Restoration. (Philadelphia: The Westminster Press, 1968) p. 171
- ³John Watts. "Zechariah." Broadman Bible Commentary. vol. 7. (Nashville, Tennessee: Broadman Press, 1972) p.308.
- ⁴J. Vernon McGee. Zechariah. (Pasadena, Ca.: Thru the Bible Books, 1979). pp. 9-10.
- ⁵Joyce Baldwin. "Haggai, Zechariah, Malachi." Tyndale Old Testament Commentaries. (Downers Grove, Ill: InterVarsity Press, 1972). p.90
- ⁶Hinkley Mitchell, D.D., et al. "Haggai, Zechariah, Malachi and Jonah." International Critical Commentary. (Edinburgh: T&T Clarck, 1972) p. 111.
- ⁷Baldwin, p. 91.
- ⁸Mitchell, pp. 102-103.
- ⁹Chuck Missler. "Zechariah 1:1-17" (Costa Mesa, Ca.: Word For Today) and Watts, p.308.
- ¹⁰McGee, p. 32.
- ¹¹Mitchell, p.123.
- ¹²Baldwin, p.98.
- ¹³McGee, pp.28-30 and R.E. Higginson. "Zechariah." The New Bible Commentary: Revised. (Grand Rapids, Michigan: WM. Eerdmans Pub, 1970) p. 790.

(Footnotes, continued)

¹⁴Watts, p. 318.

¹⁵Carrol Stuhlmueller, C.P. "Haggai, Zechariah, Malachi." The Jerome Biblical Commentary. (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1968) p. 392.

¹⁶Watts, p. 319.

Comments:

- ① Sources were well chosen.
- ② Your presentation could have been better organized.
- ③ Your sources could have been used with more discernment.
- ④ The format of the paper was lacking in a couple key areas as noted above.

Paper Grade = C-

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Julius Brewer. "Haggai, Zechariah, Malachi and
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B

Joseph Bustillos
26020
Minor Prophets
10/31/80

Collateral Reading:
Historians and Theologians of the Exilic Age

I read a chapter in Peter Ackroyd's Exile and Restoration entitled: "The Historians and Theologians of the Exilic Age." (pp.62-83)

What originally attracted me to this chapter was the red-flag phrase "Deuteronomic History." This theory deals with the books Joshua, Judges, 1 & 2 Samuel, and 1 & 2 Kings. Their relationship to the period of the Exile, according to Ackroyd, is the date of their compilation and the effect the Exile had in forming this history. (p.62)

Ackroyd steers clear of making this portion of Scripture into another budding Documentary Hypothesis (though he alludes to it, p.63). In fact the reason for such a theory is not the sections conflicting viewpoints but its unity. (p.64) Ackroyd understands the Deuteronomist (our newest author/editor) not as "one who undertook on his own initiative to interpret the catastrophe which he had experienced," (p.63) but as one having existing literary sources to work with bathed in a tradition cultivated by/during the Exile experience.

This theory cannot be ignored by sincere Bible students, because if understood correctly the difference of interpretation ("author's original intent/ original hearers under-

good
observation

standing) between an eleventh century judge writing a pre-Davidic history with various anonymous royal scribes filling in the gaps and a sixth century editor is tremendous.

The history is no longer what some might consider a pale monologue but a story about a nation's origin, sufferance, and self-consciousness. (p.70) Ackroyd views this Deuteronomic presentation of history as being two-fold; (1) as an ancient confessional formula, and (2) "as an assessment of the significance of the great moments which are decisive within the historical period following the conquest" (i.e., the King and the Temple). (p.73) The Rebellion/Forgiveness pattern is exemplified by the judges experience, focused in on by the Saul/David "debates", and finally acted out by the divided kingdom and subsequent exile. (p.75)

These insights are aptly delineated by Ackroyd. I really cannot raise any significant objections to his hypothesis (which may say something about my ability to raise significant objections).

Joseph Bustillos
Minor Prophets
11 - 7 - 80

COLLATORAL READING:
EXILE AND RESTORATION, OTHER ASPECTS OF THE
THOUGHT OF THE PERIOD.

Tonight I read the above titled chapter (7) in Peter Ackroyd's Exile and Restoration.

In this chapter he deals with passages from Psalms, "Trito-Isaiah," and from Malachi which reflect the period of the Exile. He begins the chapter with a discussion on the oracles against the nations section primarily from Jeremiah (46-51). It seems part of the reason for severing this section from the main body of Jeremiah is because of the "Anti-Babylon" material. He goes so far as to say on p. 220 that the oracular section in Jeremiah, "that we find also at an earlier stage developed particularly in Amos and Isaiah." Thus Jeremiah 46-51 is dated as Post-Exilic.

As I continued to read I noted Ackroyd's free usage of various critical terms (Deutero-, Trito-Isaiah, the Jeremiah tradition, etc). When he began to interpret the lamentation passages in "Trito-Isaiah" on p. 227 I realized that my united (though uninvestigated) view of Isaiah was going to lead me to a radically different interpretation. As he went on to describe Post-Exilic Judea with Trito-Isaiah (p.229) I could have just as easily seen a description of Pre-Exilic Israel and its meaningless religious observations of the

same passage.

It seems that I once was taught that a passage must be understood by its context --- but conversely a passage's context is generally determined from the passage. (leading sometimes to dangerous circular reasoning). Likewise a passage's sitz en leben/date is determined by its literary style, grammar, etc., and that, for the most part, what we know about a given sitz en leben is ascertained from a passage. Though my opinion may be a bit sophmoric, I find it difficult to assign a date to a given passage simply on the basis of ones system of History. Unfortunately much of what Ackroyd has to say in this chapter is based on ones acceptance of this (Ackroyd's) Historical system.

ZECHARIAH CHAPTERS 1 & 2

by

Joseph B. Bustillos

Minor Prophets

11-03-80

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Almost two generations after being taken from the land of their fathers an unexpected door was opened for them to return. An unheard of policy was commissioned to all exiled peoples within the realm allowing them to return to the lands of their heritage and worship the gods of their fathers.

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that bother to address the question feel the color symbolizes Christ's blood shed for our redemption. This time there is not really any "Scriptural" support for such a view.

Regarding the Angel of the Lord's response to the report of peace throughout the world, "O Lord of hosts, how long wilt Thou have no compassion for Jerusalem and the cities of Judah....?" (1:12) the explanation simply is that the people were anxious for some sign that God was intervening on their behalf (which usually constituted some sort of bloody conflict).¹¹ Joyce Baldwin tends to favor a figurative view of the reference to "seventy years." After much deliberation (the use of the "seventy years" construction in non-Biblical circles) it is given its place beside the term "forty years" to mean an extended period of divine judgement.¹²

God's zeal for Israel, both in compassion and judgement (verse 14-15), can be cross-referenced to the first two chapters of Habakkuk. God's love for Israel drew Him to punish His rebellious son, but not nearly to the extent that the "tools of God" were sure to carry it.

For a brief moment I forsook you,
But with great compassion I will gather you.
- Isaiah 54:7

Then I lifted up my eyes and looked, and behold,
there were four horns. So I said to the angel
who was speaking with me, "What are these?" And

he answered me, "These are the horns which have scattered Judah, Israel, and Jerusalem." Then the Lord showed me four craftsmen. And I said, "What are these coming to do?" And he said, "These are the horns which have scattered Judah, so that no man lifts up his head; but these craftsmen have come to terrify them, to throw down the horns of the nations who have lifted up their horns against the land of Judah in order to scatter it.

- Zechariah 1:18-21

There seems to be two basic views regarding this passage. One is that the four horns represent the four successive empires mentioned in the book of Daniel and that the four craftsmen are the four powers that conquered the four empires. The other view is that the four horns represent trouble on all four sides and consequently the four craftsmen (being more symbolic) represent the workers constructing the Temple. This second view goes back to Ackroyd's belief that the Temple plays a central role in the understanding of the book.¹³ Watts adds that he feels there is a significance behind verse nine's "Judah, Israel, and Jerusalem." His theory is as follows: (1) Judah is mentioned because that is the geographic location of the people, (2) Israel because the Jews in Palestine are now representative of the whole nation of Israel, (3) and Jerusalem is mentioned so as to bring remembrance of the Davidic Covenant.¹⁴ The editors of the Jerome Biblical Commentary on the other hand mention this passage only to assert that they feel that the name of "Israel" was added later.¹⁵

Then I lifted up my eyes and looked, and behold, there was a man with a measuring line in his hand. So I said, "Where are you going?" And he said to me, "To measure Jerusalem, to see how wide it is and how long it is." And behold, the angel who was speaking with me was going out, and another angel was coming out to meet him, and said to him, "Run, speak to that young man, saying, 'Jerusalem will be inhabited without walls, because of the multitude of men and cattle within it. 'For I,' declares the Lord, 'will be a wall of fire around her, and I will be the glory in her midst.'"

"Ho, there! Flee from the land of the north," declares the Lord, "for I have dispersed you as the four winds of the heavens," declares the Lord.

"Ho Zion! Escape, you who are living with the daughter of Babylon." For thus says the Lord of hosts, "After glory he has sent me against the nations which plunder you, for he who touches you, touches the apple of His eye. For behold I will wave My hand over them, so that they will plunder for their slaves. Then you will know that the Lord of hosts has sent Me. Sing for joy and be glad, O daughter of Zion; for behold I am coming and I will dwell in your midst," declares the Lord. And many nations will join themselves to the Lord in that day and will become My people. Then I will dwell in your midst, and you will know that the Lord of hosts has sent Me to you. And the Lord will possess Judah as His portion in the holy land, and will again choose Jerusalem. Be silent, all flesh, before the Lord; for He is aroused from His holy habitation.

- Zechariah 2

As I got farther along in these visions the commentaries began to contribute less and less. In verses 1 through 5 they unanimously gave the title, "young man" to Zechariah and wove a confusing pattern of who was talking to whom. The second half forms a capstone on the two previous visions. Watts writes, "the import of the prophecy is that the Day of the Lord has come."¹⁶

The first two chapters of Zechariah have one object in mind: when will the Lord of hosts again work in the lives of His people?

FOOTNOTES

¹Ron Pierce. Class Notes. 10/29.

²Peter Ackroyd. Exile and Restoration. (Philadelphia: The Westminster Press, 1968) p. 171

³John Watts. "Zechariah." Broadman Bible Commentary. vol. 7. (Nashville, Tennessee: Broadman Press, 1972) p.308.

⁴J. Vernon McGee. Zechariah. (Pasadena, Ca.: Thru the Bible Books, 1979). pp. 9-10.

⁵Joyce Baldwin. "Haggai, Zechariah, Malachi." Tyndale Old Testament Commentaries. (Downers Grove, Ill: InterVarsity Press, 1972). p.90

⁶Hinkley Mitchell, D.D., et al. "Haggai, Zechariah, Malachi and Jonah." International Critical Commentary. (Edinburgh: T&T Clarck, 1972) p. 111.

⁷Baldwin, p. 91.

⁸Mitchell, pp. 102-103.

⁹Chuck Missler. "Zechariah 1:1-17" (Costa Mesa, Ca.: Word For Today) and Watts, p.308.

¹⁰McGee, p. 32.

¹¹Mitchell, p.123.

¹²Baldwin, p.98.

¹³McGee, pp.28-30 and

R.E. Higginson. "Zechariah." The New Bible Commentary: Revised. (Grand Rapids, Michigan: WM. Eerdmans Pub, 1970) p. 790.

(Footnotes, continued)

¹⁴Watts, p. 318.

¹⁵Carrol Stuhlmueller, C.P. "Haggai, Zechariah, Malachi." The Jerome Biblical Commentary. (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1968) p. 392.

¹⁶Watts, p. 319.

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CHUCK MISSLER ~~BIBLE STUDY TAPE~~ "ZECHARIAN 1:1-17" (BIBL
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THE KINGDOM IN HAGGAI AND ZECHARIAH 1-8

HAGGAI

The key verse in Haggai that deals with the Kingdom is 2:5. In this verse we see God telling the people that He still remembers the covenant that He made with them in the wilderness; This covenant of course is the Mosaic covenant. It is found in Ex. 19:5,6 and is a covenant of obedience; if the Hebrews kept God's commandments then He would make them a Holy Nation. We find this true in Haggai's preaching on the Kingdom, obey God and the Kingdom will come.

Zechariah

In Zechariah we find the same conditions as in Haggai. In chapter 7 Zechariah warns the people to obey God as in 1:2-6. Chapters 1-6 tell of what God will do and what the kingdom will be, but only if the people obey.

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November 7, 1980

ABSTRACT ON ZECHARIAH CHAPTERS 1 & 2

In researching the background and interpretation of the book of Zechariah I found that, for the most part, the commentators left very brief notes or else made observations that seemed to disregard any historical application/interpretation. For this reason I found it somewhat difficult to take a specific position on most of the passages.

An example of this difficulty can be found in Zechariah 1: 18-21. This is a vision intailing "four horns" and "four smiths," and their relationship to God's attitude toward Israel.

(1) Context: The Angel of the Lord cries out in verse twelve, "O Lord of hosts, how long wilt Thou have no compassion for Jerusalem and the cities of Judah, with which Thou hast been indignant these seventy years?" What does this say about their attitude toward the previous returns?

(2) Terms: Where else are the terms "horn" and "smith" or "craftsmen" found? What possible relationship could the author have with these other works?

(3) Interpretation: What role does hind-side and established systems of thought/theology in interpretation? How well can this verse stand on its own? Is it illuminated or re-interpreted?

For the most part, the theme that I found in chapters 1 & 2 was God encouraging his people concerning His providential care and the peoples present dissatisfaction.

① UNITY OF VISIONS-

Zechariah, chapters three and four have some fantastic truths to reveal to mankind. In chapter three, an angel reveals Joshua¹, the high priest, standing before the angel of the Lord, most likely the Lord Jesus Christ, with Satan accusing Joshua. However, the Lord rebukes Satan and gives Joshua clean festal robes to replace his filthy garments, thus representing the forgiveness of sin. So verse four of chapter three is the key passage in this chapter, saying, "See I have taken your iniquity away from you..." Joshua¹ here is representing the Jewish race along with the priesthood showing God's forgiveness to His children. The rest of the chapter goes on and instructs Joshua to continue to follow the Lord and as a result of his following His commandments, God will put him in charge of His courts. So we see the promises of God preceded by the charge to follow God. Application to this concept can be easily made to our lives.

The second chapter too is a vision. The angel returns to Zechariah and now the subject is with Zerubbabel. Zechariah first sees a lampstand and two olive trees besides them. Zechariah questions the angel as to the mystery of these things and what they symbolize. The angel gives his response and then the key passage of this chapter is seen in verse six, saying "Not by might, nor by power, but by My Spirit." Thus the key to chapter four is that of reliance upon the Spirit of God to complete the work. For Zerubbabel it was the completion of the house of God, and for us whatever situation that we are in.

ABSTRACT

Zechariah's Night Visions

chp. 5-6:8

1. The "Vision of the Flying Scroll" is for the Israelites and all the nations. The scroll's measurements are the same as Solomons porch and the tabernacle in the wilderness. This signifies that the scroll is intended to judge all the evildoers with its curses. The people who use God's name wrongly and those who take away the privileges of worshipping God in the correct manner. This speaks to those who built their own houses instead of the temple of God. (5:1-4)
2. The "Vision of the Woman in the Ephah," speaks mainly to Israel with the message also directed toward every individual. The ephah is a Hebrew measure. Everyone has a measure of sin; and until that measure is filled up, God's long suffering will wait for repentance and reformation. If the measure is filled up, the weight of God's wrath will fall and crush the sinner with great punishment and the impenitent shall be driven to rest on his own iniquities in exile. (5:5-11)
3. The "Vision of the Four Chariots and Their Horses" speaks of God's judgement upon the earth. The four chariots depict universal judgment coming from the valley of Jehoshaphat which is the place of judgement. The bronze mountains signify God's invincible and overpowering strength. Thus, God's judgement will be overpowering. The colors mean this; red designates war and bloodshed, black means death and famine, white denotes triumph and victory, strong dappled ones mean pestilence and plagues. Wherever the horses go, their colors signify what happens to the particular area. The black ones go to Babylon followed by the white horses. The dappled ones go to Egypt while the red ones to patrolling the whole earth. Babylon's doom. (6:1-8)

ABSTRACT ON ZERUBBABEL AS THE "BRANCH" IN ZECHARIAH 3:8 AND 6:12

The view to be set forth is that the "Branch" spoken of in Zechariah 3:8 and 6:12 is used symbolically of Zerubbabel. Some of the main arguments put forth by scholars for interpreting the passages in this way are as follows:

1. That the entire section in 3:8 which has to do with the "Branch" was an editorial addition.
 - A. This therefore eliminates the argument that the passage cannot relate to Zerubbabel because it is speaking of priestly characteristics (3:7, c.f. Is. 62:9 and Hag. 2:21).
 - B. Also, the argument that Zerubbabel cannot be the one intended because the "Branch" is considered still to come and Zerubbabel was already there, building the temple (Ezra 5:2).
 2. That the name Joshua was an emendation. *REPLACED ZERU'S NAME*
 - A. To exalt the priesthood above the leader, whom it is assumed was envisioned by Haggai and Zechariah above the priests (3:8, c.f. Hag. 2:2 and Zech. 4:10).
 - B. Or, make the history more credible since the priestly line stayed strong and the leaders did not (6:12, c.f. Matt. 2:1ff).
 3. That the passage, "branch out from where He is" (NASB) in 6:12 is speaking of a personal subject having to do with his condition, as opposed to an impersonal subject speaking of its material prosperity. *- Not material prosperity*
 - A. Improbable that the verb in this clause (trans.: from under him) would be anything but personal since the following verbs all have personal subjects (vs. 13).
 - B. The context is cited as evidence that the Messiah is not being spoken of here.
 - a. One prerequisite is that the coming one build the temple (Ezra 3:8, Zech. 4:9).
 - b. Another, that he be a contemporary of Zechariah (Ezra 5:1,2).
 - c. Joshua cannot be in view here since he is not cited as the one to officially build the temple (4:10).
 4. That Zechariah's references must be taken to show Zerubbabel as the descendant of David (c.f. Is. 11:1; Jer. 23:5-6; 33:14-16).
 - A. Since for Haggai he is Yahweh's "servant" and his "chosen one," his "signet ring" (Hag. 2:23, c.f. Jer. 22:24).
 - B. Therefore, representing for both prophets the ideal of Davidic Kingship (Hag. 2:21-22; Zech. 4:6-7).
 5. Other scholars cite extra-biblical material and concepts for support.
 - A. Zerubbabel could not be officially crowned because of his appointment by the Persian Empire, and the threats of treason which would arise from it.
 - B. The Akkadian translation of Zerubbabel is "Babylon's Sprout."
- Fortunately, for this writer the view on scribes is that they did not make emendations or scribal glosses, negating most of the above arguments to be true. This makes the casual reading of the two scriptures considered perfectly adequate in themselves, leaving Joshua the high priest a symbol of the Messiah who came and is coming again.

- TWO MEN IN VS. 3:8

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November 13, 1980

In the book of Zechariah, the term "the branch" is used in two places. These places are chapter 3:8 and 6:12. The question that is raised concerning these two references is whether "the branch" is a Messianic prophecy (i.e. fulfilled in the Messiah Jesus Christ.) or whether it had a historical fulfillment in the person(s) of Zerubbabel and/or Joshua the high priest. In my paper I took the view that the prophecies were Messianic prophecies, that is of Jesus Christ.

The first passage is in the context of the cleansing of Joshua the high priest. Satan has stood by him (Joshua) to accuse before the Lord, but before he does, the angel of the Lord rebukes him. Joshua is ceremonially cleansed, and then the angel says that he and the men with him (i.e. his fellow priests) are a symbol of "My servant the branch." The passage has at least two if not three Messianic titles. In the former prophets, the branch was considered the Messiah. (i.e. Is. 11:1; Jer. 23:5.) The term "My servant" was often used as a Messianic term. (i.e. Isa. 42:1; 52:11; Ezek. 24:23, 24.) This term is not exclusively used as a reference of the Messiah, but it often is. The last reference to the Messiah is in the ninth verse where a stone is placed before Joshua. The stone is also often used as a title of the Messiah. (i.e. Is. 28:16; Isa. 118:22.) The whole passage is a symbol of something, and the terms to describe the symbol are well known terms of the Messiah from the former prophets, so the most logical conclusion would be that the terms talk of the Messiah.

The second passage is put in the midst of the crowning of Joshua the high priest. Zechariah was to take silver and gold from some men returned from the exile and make crowns out of it. The word is plural and brings up a question of how could two or more crowns be put on the head of one man. Some commentators insert Zerubbabel's name in the passage to make it credible, but there is no reason to do this as no manuscript has this addition. Another position says that the crowns denote different diadems woven into a single crown. This view is the one I hold. The verse goes on to say that the branch will do several things. The priest will build the temple, rule in honor and be a "priest on his throne." Some say that since Zerubbabel built the temple (4:9) that he is the branch. Zerubbabel does not fit the other two prerequisites. From history we know that he never ruled as a king, and as a member of the tribe of Judah, he could never be a priest. Joshua could not be the branch either, as he, being of the tribe of Levi, could not be a king. (This passage is also an argument for the symbolic interpretation of the crowning, for no prophet of God would crown a non-Davidic king.) Christ alone is both priest and king, and alone can fulfill the prophecy.

I see in both of these prophecies a fulfillment in the Messiah Jesus Christ, and in Him alone. The first passage because of the continuity of the Messianic term and the second because Christ alone could fulfill the prophecies given of the branch.

ABSTRACT ON THE DATING OF MALACHI

There are certain details that one can consider in determining a date for Malachi. Though these details do not conclude a specific date, they do help narrow down a dating for Malachi.

- I. Unity: "The essential unity of the Book of Malachi has never been called in question. Editorial additions are few and slight. The only passages that have been attacked as not belonging to the original prophecy are 2:7,11,12; and 4:4,6."
- II. Post exilic : 1. Choice of words. Uses the word governor. (A Persian age) ^{Persian}
2. If it is post exilic it dates after 536 B.C. ⁵³⁶
- III. Temple: Rebuilding began in ~~586~~ ⁵³⁶ under Shesbazzar, and finished in 515 B.C.
"The temple is evidently completed and sacrifices are being offered (1:7-10); "The fact that worship has degenerated into mere routine suggests that some time has passed since its rebuilding."
- IV. Malachi's relationship to Nehemiah: Items in common.
Cite Nehemiah 13:29 and Malachi 2:8 (polluted priesthood).
Nehemiah 13:23-27 and Malachi 2:10-16 (mixed marriages).
Nehemiah 13:10-12 and Malachi 3:10 (failure to pay the tithes).
Nehemiah goes to Jerusalem in the twentieth year of Artaxerxes which was in 445 B.C.
Nehemiah returns to Jerusalem in 423 B.C. ^{ERAS 2nd} ^{NEH}
- V. Conclusion: The dating of Malachi is an open question.

515- Eclm

458- 433

MALACHI-AUTHOR

no personal info
(self given or Arminy given)

In the discussion of the authorship of Malachi, three translations are rendered. First of these is the traditional approach, that of the word "Malachi" being translated "My messenger." Along with this, is the discussion of whether or not the word Malachi is a proper name or an official title.

*Malak - messenger
2 Chron 35:15-16*

The second translation stems from the translation of the Septuagint, where we see the wording "by the hand of His messenger." Confirmation is obtained in the Second Book of Esdras in the Apocrypha. Here too, is argument as to the name being a proper name or common noun.

*NEH 13:23-27
MAL 2:10-16*

The third translation comes from the Targum of Jonathan, which in Malachi 1:1 adds the phrase "Malachi, whose name is called Ezra the Scribe." Endorsers of this view include John Calvin, Jerome, and Rabbi Rashi.

*DAN 3:23:6:22
10:11*

A possible fourth view puts the authorship of Malachi back into anonymity, claiming it to be edited material belonging to the end of Zechariah. Use of the phrase "burden of the word of the Lord" is the key to this idea.

2 KING 18:2

An interesting sidenote is the presence of a name Malchijah appearing twice in the listings in Nehemiah. This would have a direct bearing on the fourth theory for authorship of Malachi.

ABSTRACT ON HAGGAI 2:1-9

Ambiguity is present in this passage of Haggai. This can be seen in the many interpretations of Haggai 2:7. Is the proper interpretation "desire of nations" (K.J.V.) or is it better interpreted "wealth of all the nations?" To refrain from having excessive subjectivity reign when interpreting any contextual guidepost must be clung to and utilized. Such is my position with Haggai 2:8.

The mention of "silver and gold" in 2:8 is seen as the most immediate guidepost in interpreting this section (2:1-9). Its position between verses 7 and 9, both of which refer to "glory" seems to be extremely awkward and intrusive unless the "glory" of these two verses has as a primary meaning -- "material splendor." Such a meaning for "glory" would be quite natural for the Hebrew word. This "material splendor" also seems to be the point of comparison in the questions of Haggai 2:3 "Who is left among you who saw this Temple in its former glory? And how do you see it now? Does it seem to you like nothing in comparison?" (N.A.S.V.)

Another guidepost is seen in Isaiah 60:4-9. The reference is to a gathering of people and material splendor to the city of the Lord in the kingdom age. The "glory" in 60:5 and "glorified" in 60:9 both come after references to "gold" and much other material goods.

Still another guidepost is Zechariah 14:14. In it there is reference to the gathering of "gold and silver and garments in great abundance" unto Jerusalem.

With the idea that "glory" has as a primary meaning in this context (Haggai 2:1-9) material splendor, the question as to what meaning is behind the word translated "desire" (K.J.V.) is given some light. With the previously mentioned references in Isaiah and Zechariah in mind there appears sufficient evidence (for this author) to see in Haggai 2:1-9 a parallel reference. Thus the best interpretation of Haggai 2:7 seems to be that given in the N.A.S.V., "And I will shake all nations; and they will come with the wealth of all nations; and I will fill this house with my glory."

Although "glory" is seen as having a primary meaning of material splendor, the glory of material things can not be understood in its magnificence apart from a proper perspective of those things in relation to the God who created them. It must always be remembered "the silver is Mine and the gold is Mine," declares the Lord of hosts."

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October 31, 1980

SUMMARY CONCLUSIONS ON HAGGAI 2:1-9

Remarks on particular aspects of this passage are mentioned here to simplify understanding and concisely explain my conclusions.

1. The reference in 2:3 to "this house" having a former and a latter glory, although thought by some to mean more than one temple, does refer to only one. The difference is in the point of glory. It is necessary to understand the entire kingdom in its pre-captivity condition to understand "the former glory." The glory of the Lord was in the temple prior to the captivity. But the sacred objects were gone after the captivity, and with them went God's glory and thus the temple's glory. This was an illustration of the fact that God's glory also left the kingdom after the captivity.
2. There is disagreement with the authenticity of 2:3a. The omission of the Hebrew in the Septuagint and the cryptic style, however, are insufficient evidence that it is a scribal gloss. It is an important foundation for the following promise. God is with His people and ready to renew His relationship with them.
3. The passage in 2:6 "once more in a little while" is part of the prophet's original message. Several events were to take place in the immediate future. Various later events coincide with revolutions in the Persian and Greek empires.
4. The disputed passage in 2:7 "the desire of all nations" cannot be given a messianic interpretation. The subject cannot refer to a person because the verb is in the plural. The following verse 8 helps to clarify that this passage must refer to the wealth of all nations. The nations will ultimately recognize God and bring their gifts to the temple demonstrating their faith.
5. Although many commentators have supported the messianic interpretation of 2:6-9, further study has indicated to more contemporary commentators that this is not possible. Instead it refers directly to the beginning of the Messianic kingdom at the time of the second advent of Christ. The ultimate fulfillment of 2:6-9 is not primarily material but spiritual. Material splendor without spiritual glory is worthless to God.

HISTORICAL SETTING OF JOEL 2

- I. The Locust Plague of chapters one and two
Literal-contemporary with Joel
Symbolic-northern army bent on the destruction of Judah
 - moral decadence of Judah
 - four world powers mentioned in Daniel
- II. The tense of 2:18,19
ASV, RSV-Past
KJV-Future
Is this a prophetic future or had this found fulfillment
in the time of Joel?
- III. The blessings and judgments in chapter three
Future-culminating with the final Day of Yahweh
Past-completed in the days of Joel

THE DAY OF THE LORD AND THE DAY OF CHRIST

I. Questions

A. Day of the Lord

1. OT/NT - SAME?
2. TIME PERIOD
3. WHAT EVENTS INCLUDED

B. Day of Christ

1. WHAT IS IT
2. RELATIONSHIP w/ DAY OF LORD
3. TIME PERIOD

II. The Terms

A. Day of the Lord

1. Old Testament

- a. Occurrences ZIK -
"75 x TROUB, TROUBLE, TROUBLE..."

b. Concepts

JOY - FINAL UNIVERSAL JUDGEMENT
w/p - REDEMPTION TO ISRAEL & NATIONS -

IS 2:12, 13:6, 9 EK 13:5,
D3 Joel 1:15, 2:1, 3,
Amos 5:18, 20
Zeph 1:18, 17 Zech 14:11
Mal 4:5

2. New Testament Act 2:12; 1 Th 5:5; 2 2 Th 2:2 2 Peter 3:10

a. Occurrences

b. Concept

B. General ID of the Day of the Lord

1. END of EVERYTHING HOSTILE TO GOD
- 2.
- 3.

a.

b.

c. THE WAY GOD DEALS w/ man

C. Related Events

1. ~~JUDGMENT~~ of ISRAEL
2. " NATION
3. R/R MESSIAH
4. CATASTROPHIC EVENTS
 - a. "
 - b. EARTH
5. TIME of DESTRUCTION
6. COSMO DISTURB
7. TRIUMPH
8. DESTRUCTION of HEAVEN/EARTH
9. APOCALYPSE
10. REVELATION of ANTICHRIST
11. PERIOD of TIME

B. Day of Christ

1. Occurrences NT. PAUL 1:10:24 D of Xp
1:6 D of L.
2. Views of the Identification
 - a. DAY of X_p = DAY of L \rightarrow 2nd ADVENT
L
 - b. DAY of X_p = SPECIFIC EVENTS of TRANSLATION
EXAMINATION & GLORIFICATION.
3. Conclusion--- DAY of L + DAY of X_p

III. The Time of the Day of the Lord and the Day of Christ

A. Views

1. =
2. = ADVENT of X_p \rightarrow ESTABLISH NEW EARTH
3. Rapture \rightarrow
 - a.
 - b.

- c. ~~if~~ X=
- c. TITLE OF LVC
- d.

4. RAPTURE → MIL.

a.

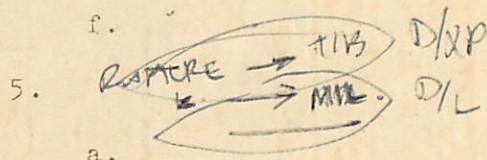
b.

c.

d.

e.

f.



a.

b.

c.

IV. Conclusions

- A. DAY LORD
- B. D/XP → church, RAPTURE
- C. NOBEL NEWS IS L/O DIFFICULTY
- D. DFL = 2nd ADVENT TO →

1.

2.

3.

4.

Peter Rice
Minor Prophets
Dec. 15, 1980

ABSTRACT ON THE DAY OF THE LORD

I. Introduction

The two major questions which need to be answered in regard to the Day of Yahweh are (1) what does it encompass and (2) how will it come into human history.

II. Various Viewpoints

A. Rebirth of Israel (Jewish)

This will be a time when Yahweh will defeat Israel's enemies and re-establish Israel as a holy nation.

F. Escatological view (von Rad, Vos, Eichrodt, Elinor)

Proponents place this event at the end of the Church age, and see no partial fulfillment.

C. Realized Escatological (Ryrie)

Ryrie has room for a partial fulfillment, but his main emphasis is yet future.

D. Ubiquitous Realized Escatological (Jenni)

This view holds that there are many "Days" of Yahweh which have occurred throughout history.

E. The Long Day View

The Day of Yahweh began at the Christ event and culminates at the Parousia and the inauguration of the Millennium.

Abstract

We needed to see if there was a connection between chapter 1 and chapter 2 in order to determine whether the plague in chapter 2 is literal. There were several different views concerning the plague;

1. Chapter 1-2:11 is the same plague
 - a. Both are literal
 - b. Both are prophetic
 - c. Chapter 1 is literal with chapter 2 as elaboration
2. Chapter 2 is prophetic--based on the trumpet call
 - a. This chapter is completely symbolic
 - b. This chapter is not symbolic, but explains what will happen in the final Day of the LORD

The next major point to look at is the tense of the verbs used in 2:18 and 19, as a result of the prophet demanding repentance on the part of the people, (maybe the LORD will have pity on His people).

1. The people did not repent yet, but we will see fulfillment in the day of the LORD at the end of the age.
2. The people repented, and the LORD called off the locust plague for the time being.

'The northerner' interpretation depends on whether this chapter is a literal locust plague or whether it is prophetic.

1. The Northerner is the locust themselves, if this is locusts.
2. The Northern army is compared to either Gog or Assyria.
3. The northerner is the locust plague but is also part of the unfulfilled prophesy, that is seen in chapter 2, so refers to Ezekiel 38 and 39.

Joel/Acts

Passages: Joel 2:28-32, Acts 2:16-21

Introduction: There are basically four views of interpretation.

A. The Illustrative Position. Holders of this position are Curtis Mitchell, The New Catholic Encyclopedia and Charles L. Feinberg.

*This position believes that Joel 2 was not fulfilled on the day of Pentecost. Feinberg says, "the best position to take is that Peter used Joel's prophecy as an illustration of what was transpiring in his day and not as a fulfillment of this prediction." Mitchell notes, "'this is that' referring to an illustration not a fulfillment."

B. The Continual Position. Supporters here are Keil and Delitzsch, Calvin and Hengstenberg.

*These men hold that the outpouring of the Spirit on the day of Pentecost was the initial fulfillment of Joel 2. It is being continued or carried through the Church Age with the final or complete fulfillment in the Kingdom Age. The foundational bricks of this belief are 1.) Acts 2:38-39 2.) A new added interpretation of last days. "Now by the last days, or fulness of time, is meant the stable and firm condition of the Church, in the manifestation or revealing of Christ."--Calvin. 3.) A chronology of time as not essential. 4.) Interpreting Acts 2:19-20 as metaphorical expressions and historical.

C. The Completed Position. Holders are Leslie Allen, most of the Church Fathers, F.F. Bruce, Laetsch, Lenski, Luther, Rackham, Robert H. Smith.

*The position is as the name implies which is all of Joel 2:28-32 was fulfilled during the time period of Jesus and the Apostles. Laetsch declares the reason why God's Spirit was not poured out on all flesh is because all men did not make themselves available to Him. Luther imagines that "prophet, prophesying, vision and dreams are all one thing, namely the knowledge of God through Christ which the Holy Spirit kindles. . ." Bruce believes the sun darkening and moon turning to blood took place during the Passover week.

D. The Partial-Fulfillment Position. Supporters here are the I.C.C., Ironside, Chuck Smith, G. Campbell Morgan, E. S. Young, Michael Green.

*This position maintains that a portion of Joel 2 was fulfilled on Pentecost. The complete fulfillment of Joel 2 is still future to begin consummation in the sixth seal of Rev. 6:12-17 and the Kingdom Age. This view best fits the Biblical Texts. 1.) It does not take either extremes as do the Illustrative or Completed Positions. 2.) This position is adjusted to the Texts not the Texts to this position. 3.) It does not rely on new definitions, hidden interpretations, or vague meanings. 4.) It is consistent with Peter's own words and other portions of Scripture.

Anita Klebe
Minor Prophets
October 31, 1980

SUMMARY CONCLUSIONS ON HAGGAI 2:1-9

Remarks on particular aspects of this passage are mentioned here to simplify understanding and concisely explain my conclusions.

1. The reference in 2:3 to "this house" having a former and a latter glory, although thought by some to mean more than one temple, does refer to only one. The difference is in the point of glory. It is necessary to understand the entire kingdom in its pre-captivity condition to understand "the former glory." The glory of the Lord was in the temple prior to the captivity. But the sacred objects were gone after the captivity, and with them went God's glory and thus the temple's glory. This was an illustration of the fact that God's glory also left the kingdom after the captivity.
2. There is disagreement with the authenticity of 2:5a. The omission of the Hebrew in the Septuigent and the cryptic style, however, are insufficient evidence that it is a scribal gloss. It is an important foundation for the following promise. God is with His people and ready to renew His relationship with them.
3. The passage in 2:6 "once more in a little while" is part of the prophet's original message. Several events were to take place in the immediate future. Various later events coincide with revolutions in the Persian and Greek empires.
4. The disputed passage in 2:7 "the desire of all nations" cannot be given a messianic interpretation. The subject cannot refer to a person because the verb is in the plural. The following verse 8 helps to clarify that this passage must refer to the wealth of all nations. The nations will ultimately recognize God and bring their gifts to the temple demonstrating their faith.
5. Although many commentators have supported the messianic interpretation of 2:6-9, further study has indicated to more contemporary commentators that this is not possible. Instead it refers directly to the beginning of the Messianic kingdom at the time of the second advent of Christ. The ultimate fulfillment of 2:6-9 is not primarily material but spiritual. Material splendor without spiritual glory is worthless to God.

① DRAUGHT A RETURN -

② SUMMARIZING OBJECTIONS -

③ NOT DEPRESSION - DUE TO PROGRESS OF TEMPLE
= REFLECTED CONDITION OF K.O.G.

↳ LATELY GLOW, SUPPRESS

— LATER / FUTURE COPY! —

NATIONAL
SPIRITUAL

Jim Roper
Minor Prophets
October 29, 1980

14: K
Aw 2:
ABSTRACT ON HAGGAI 2:1-9

-DESIRE OF THE NATIONS

Ambiguity is present in this passage of Haggai. This can be seen in the many interpretations of Haggai 2:7. Is the proper interpretation "desire of nations" (K.J.V.) or is it better interpreted "wealth of all the nations?" To refrain from having excessive subjectivity reign when interpreting any contextual guidepost must be clung to and utilized. Such is my position with Haggai 2:8.

The mention of "silver and gold" in 2:8 is seen as the most immediate guidepost in interpreting this section (2:1-9). Its position between verses 7 and 9, both of which refer to "glory" seems to be extremely awkward and intrusive unless the "glory" of these two verses has as a primary meaning -- "material splendor." Such a meaning for "glory" would be quite natural for the Hebrew word. This "material splendor" also seems to be the point of comparison in the questions of Haggai 2:3 "Who is left among you who saw this Temple in its former glory? And how do you see it now? Does it seem to you like nothing in comparison?" (N.A.S.V.)

Another guidepost is seen in Isaiah 60:4-9. The reference is to a gathering of people and material splendor to the city of the Lord in the kingdom age. The "glory" in 60:5 and "glorified" in 60:9 both come after references to "gold" and much other material goods.

Still another guidepost is Zechariah 14:14. In it there is reference to the gathering of "gold and silver and garments in great abundance" unto Jerusalem.

With the idea that "glory" has as a primary meaning in this context (Haggai 2:1-9) material splendor, the question as to what meaning is behind the word translated "desire" (K.J.V.) is given some light. With the previously mentioned references in Isaiah and Zechariah in mind there appears sufficient evidence (for this author) to see in Haggai 2:1-9 a parallel reference. Thus the best interpretation of Haggai 2:7 seems to be that given in the N.A.S.V., "And I will shake all nations; and they will come with the wealth of all nations; and I will fill this house with my glory."

Although "glory" is seen as having a primary meaning of material splendor, the glory of material things can not be understood in its magnificence apart from a proper perspective of those things in relation to the God who created them. It must always be remembered "the silver is Mine and the gold is Mine," declares the Lord of hosts."

500 - gr. word in Persian

Abstract: Peter's Use of Joel in Acts 2

- I. The Problem: Peter quotes Joel 2:28-32 during his sermon on the Day of Pentecost in Acts 2:17-21. Was he claiming fulfillment, and if so, to what extent?
- II. No Fulfillment- Illustration. Held by Feinberg and Ryrie.
 - A. The View. Proponents of the Illustration View hold that Peter was not claiming fulfillment, but was referring to a well-known prophecy in order to illustrate what was happening on the Day of Pentecost. The prophecy itself refers to a pouring out of the Spirit in the future, either in the tribulation or millenium.
 - B. Support
 1. Context of Joel: Chapter 2:16-26 is the destruction of the Northern Army invading Jerusalem. Chapter 3 refers to Armageddon. Outpouring comes in between.
 2. Context of Acts
 - a. Peter did not use the usual formula for fulfillment.
 - b. The events prophesied did not occur.
 - C. Problems
 1. Context of Joel: Chapter 2:16-26 could be literal plague.
 2. Context of Acts: There is no "usual scriptural formula for fulfilled prophecy. "This is that..." must be taken at face value.
- III. Various views on Fulfillment
 - A. Total Fulfillment. Loosely held by Bruce.
 1. The View: Peter saw total fulfillment in the events of the crucifixion, when the sun was darkened, and the moon possibly appeared red.
 2. Main Problem: Juggles the order of Joel's prophecy. Natural wonders should occur after the outpouring.
 - B. "Pint-Cup Fulfillment". Held by Barnhouse.
 1. The View: Pentecost was a partial fulfillment of Joel's prophecy. A future, complete fulfillment is pending. Allows for "two or even three fulfillments" of prophecy.
 2. Problem: allows for tremendous subjectivity in interpretation. Also, not demanded by the situation.
 - C. Commencement of Fulfillment. Held by Keil and Delitzsch.
 1. View: Peter saw the beginning of the process of fulfillment.
 2. Problem: Puts "Day of Lord" at 70 A.D., and every national destruction after that.
- IV. Conclusion: The writer's conclusion is a variation of the Commencement view. Peter saw the beginning of the outpouring of the Spirit. This process has taken almost 2000 years. The church today is in the midst of Acts 2:17. When this outpouring is complete, the great Day of the Lord will arrive.

BLUE BOOK

Name JES BUSTILLOS

Subject MAP OT 440

Date 16/17/80

Exam Grade
6.6

B-

Okay Work!
You could do better!

① THE BOOK OF JONAH - PARABLE OR HISTORY.

LESLIE ALLEN PRESENT A REMITIVELY ACCEPTABLE PROPOSITION REGARDING THE BOOK OF JONAH BEING A PARABLE.

THE WAY THE BOOK IS DIVIDED BETWEEN NARRATIVE & THE LITURGICAL PSALM OF CH. 2; THE FACT THAT JONAH'S MESSAGE IS ONLY ONE SENTENCE, "YET FORTY DAYS & NINEVEH ~~WILL~~ WILL BE OVERTHROWN," MAKING THE REAL MESSAGE OF THE BOOK JONAH'S LIFE & HIS ENCOUNTER W/ THE NINEVITES & NOT WHAT HE SAYS; THE FACT, AS ALLEN SAYS, THAT THE HISTORICITY OF THE EVENT DOES NOT DESTROY THE ILLUSTRATION JESUS DRAWS BETWEEN HIMSELF & JONAH; ~~AND A REASON~~ AND FINALLY ALL OF THE UNNATURAL EVENTS THAT TRANSPIRE IN THIS SHORT BOOK (THE STORM, BIG FISH, REPENTING PAGAN CITY, THE PLANT) POINT TO ACCORDING TO ALLEN A REASONABLE PARABOLIC INTERPRETATION.

THERE ARE TWO BASIC PROBLEMS W/ THIS INTERPRETATION:

- ① TO QUESTION THE PROBABILITY OF THE VARIOUS EVENTS DESCRIBED IN THE BOOK IS ELEMENTARY, ② THE FACT THAT THE AUTHOR USED A HISTORICAL PERSON IN THE STORY DOES NOT LEAD ONE TO BELIEVE THAT THE

STORY IS NON-HISTORICAL.

What About
Dince??

Expand
Slightly!

② THIS BOOK OF NABAKKUK CAN BE DIVIDED UP INTO 3 BASIC SECTIONS. ① 1:2 - 2:5 ARE A TYPE OF WISDOM LITERATURE; ② 2:6 - 20 MAKE UP THE PROPHETIC SECTION & CHAPTER 3 IS A LITURGICAL PRAYER/PSALM. SECTION ③ IS A DIALOGUE BETWEEN NABAKKUK & GOD PERTAINING TO GOD'S SEEMING TOLERANCE OF JUDAH'S WICKEDNESS. ~~WICKEDNESS~~

SECTION ② IS GOD PRONOUNCING JUDGEMENT ON THE CHALDEANS (ACCORDING TO ALLEN) PARTIALLY IN RESPONSE TO NABAKKUK'S QUESTION OF HOW COULD GOD JUDGE JUDAH W/ UNRIGHTEOUS BABYLON.

SECTION ③ IS A VICTORY PSALM TO GOD & HIS WAYS. (NOT NECESSARILY ADDRESSED TO ANY VICTORY TOWARDS JUDAH CF. 3:16 ff)

CONSEQUENTLY THE OVERALL THEM OF THE BOOK IS THAT REGARDLESS OF OUTWARD CIRCUMSTANCES THE RIGHTEOUS WILL CONTINUE LIVING IN GOD'S CARE (CF. 2:4b; 3:16ff)

"BY FAITH"...

Did you miss the discussion on this?

ct

④ USING THE TEXT OF THE MAJOR PROPHETS

WE CAN ~~DETERMINE~~ DETERMINE THE APPROXIMATE TIME PERIOD ~~IN~~ WHICH IS DEALT W/ IN THE BOOK.

This is the question!

VERSE 10 FF REFERS TO EDM'S TREATMENT OF JUDAH AS THE REFUGEES FLED BEFORE THE INVADING BABYLONIAN ARMY (586 BC) WHICH WOULD GIVE US THE EARLIEST DATE THAT WE COULD GIVE OBADIAH. IN THE BOOK OF MALACHI 1:4 SPEAKS OF THE DESTRUCTION OF EDM AS HISTORY WHICH GIVES US THE LATEST DATE FOR THE WRITING OF OBADIAH (APPROX 450 BC).

OBADIAH USES EDM AS AN EXAMPLE OF THE ENEMIES OF JUDAH & THEIR END RESULTS. THE DAY OF THE LORD SEEMS TO FALL AT THREE SPECIFIC TIMES STARTING IN AMOS (5:18-20) THE DAY REPRESENTS ~~JUDGEMENT~~ JUDGEMENT TO ISRAEL - A DAY OF GREAT DISTRESS. BY THE TIME OF OBADIAH IT IS ADDRESS TO ~~EDM~~ EDM AGAIN AS JUDGEMENT & NOT BLESSING. BUT FINALLY IN POST-EXILIC AEL D/L BECOMES BLESSING TO ~~THE RIGHTEOUS~~ & JUDGEMENT TO THE UNRIGHTEOUS. THE BLESSING & CURSING COULD BE ADDRESS TO

omit this

GRADIM & AMOS BUT SEEING AS THERE WAS NO
RIGHTEOUS ELEMENT AMONGST THE PEOPLE WHO SEE NO
HINT OF BLESSING.

think of the blessing
what is really coming

with a
message

with a
message

is not as clear as the CCD translation in referring to the future. Verse 6, as it reads in the MT, "is evidently corrupt" (Mitchell, *op. cit.*, 65), and is differently translated by the LXX. The LXX definitely looks to yet one more messianic act of God, which Heb 12:26 recognized in Jesus' resurrection (see J. van der Ploeg, *RB* 54 [1947] 226). Commentators will often reject either "one moment yet" or "a little while," especially the former. It is safe to hold that Haggai definitely looked beyond the immediate moment, but just how far is problematical. Perhaps, as in Dt-Is, "tomorrow" and the distant future merged in a haze of glory. The theological emphasis, however, remains the unique presence of God in the messianic age; blessings shared by all the world; the liturgical character of the new community; "fulfillment" of the Mosaic priesthood.

9 (C) **The Third Discourse (2:10-19).** *the ninth month:* It is Chislev (our November-December) when Haggai speaks with ancient prophetic insistence upon interior holiness (Am 4:4-5; Hos 6:1-6; Is 1:11-17). But unlike the earlier prophets, he defers to the priesthood for a "decision" (*tôrâ*, an authoritative judgment given orally; cf. Zech 7:2-3; Mal 2:7). The priests' answer probably refers to the rules of Lv 6:20-21 (= 6:27-28 in Douay). 14. *so is this people, and so is this nation:* Undoubtedly, Haggai wants to insist that evil exerts a much greater influence than goodness, but this vague statement leaves us confused about the identity of the evil or unclean group. It is usually held that Haggai is rejecting Samaritan help. These were descendants of foreigners, brought into Palestine by the Assyrians (2 Kgs 17), who worshiped Yahweh with strange practices and false ideas. Here lies the beginning of a hateful rivalry so evident in the Gospels (Lk 9:52-54; Jn 4:9) and attested to

by later history (see J. W. Rothstein, *Juden und Samaritaner* [BWANT 3; Stuttgart, 1909]; J. Jeremias, *Jerusalem zur Zeit Jesu* 2 [2nd ed.; Göttingen, 1958] 224-31). Others like Gelin (BJ 7-17) feel that the verse was later reinterpreted to refer to the Samaritans (Ezr 4:1-5). Haggai was condemning the Jews for their half-hearted effort in keeping the Law.

15-19. (See 1:15, where some commentators transfer these verses.) Prophetic themes again color the words of Haggai. When Israel separates herself from God, she cuts herself off from the source of every blessing (Dt 28:22). 17. *return to me, says the Lord:* Poverty and disappointment, although a punishment for sin, should move Israel to do so (this translation is an adaptation of a damaged Hebr text, with the help of Am 4:9). 18. The MT reads, "ninth month," and harmonizes with 2:10; the CCD suggests "sixth month" and associates this verse with 1:15a. The entire verse is usually considered a later gloss. 19. The text is in very poor condition.

10 (D) **The Fourth Discourse (2:20-23).** Haggai speaks a second time, on the twenty-fourth day of the ninth month (cf. 2:10). 23. God will save his people through the Davidic dynasty, here represented by Zerubbabel (cf. 1:1). Zerubbabel is addressed with a series of messianic titles: "my servant" (see comment on Is 42:1); "signet ring," used for impressing the royal seal on official documents (3 Kgs 21:8), worn either hanging from the neck (Gn 38:18) or placed on the right hand (Jer 22:24). There is a deliberate reference to Jer 22:24; the words concerning the Davidic dynasty, in the person of Jehoiachin, shall be reversed. It is questionable whether or not Haggai expected the full realization in the lifetime of Zerubbabel. Perhaps, like Deutero-Isaiah, he hoped for this proximate fulfillment but was not sure.

ZECHARIAH

Jerome

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1-141. Lamarche, P., *Zacharie IX-XIV, structure littéraire et messianisme* (Paris, 1961). May, H. G., "The Key to the Interpretation of Zechariah's Visions," *JBL* 57 (1938) 173-84. Rignell, L. G., *Die Nachtgesichte des Sacharja* (Lund, 1950). Thomas, D. W., *IB* 6, 1053-88. (See also titles listed under Haggai.)

INTRODUCTION

The book is to be divided into two major sections: chs. 1-8, 9-14. That the first part was written by the prophet Zechariah has always been admitted, but there is now an almost universal agreement among scholars that the second part is to be traced to a different and later source.

(I) Chapters 1-8.

12 (A) **The Prophet Zechariah.** (See comment on 1:1.) This man was probably born in a priestly family (Neh 12:4,16), and, like the prophet-priest Ezekiel, he allowed his priestly status to dominate his personality and work. In fact he completed a process initiated by Ezekiel, whereby prophetic leadership succumbed to an

almost completely priestly dominated theocracy. Zechariah lived, therefore, at a critical period, when the whole direction of Israel's later religious life, extending even into NT times, was being firmly set. His ministry extended at least from October-November, 520 (1:1) until November, 518 (7:1). These dates coincide with the early years after the return from the Babylonian Exile. He was a contemporary of Haggai, and for a month each re-enforced the word of the other that the Temple must be rebuilt (Ezr 5:1f.).

Not only did his ministry extend over a much longer period than that of Haggai, but he also seems to have been a man of greater versatility in mind and language, with a

keener sense of the practical. He possessed the rare combination of grand hopes and plain speech. His was just the approach necessary in this "day of small beginnings" (4:10). A discouraged people needed to be reassured that God would definitely fulfill their messianic dreams. Zechariah therefore, spoke his dreams for the future in the finest apocalyptic style (1:7-6:8). But the people must not conjure up romantic fancies on the distant horizon and leave undone the work immediately at hand (1:1-6). Nor must they argue theoretically about fasting when the widow and the orphan were homeless and hungry (7:1-14). He spoke eloquently in two distinct styles: He was both an apocalyptic artist and a reforming prophet. What is even more extraordinary, he was able to combine both styles in a single speech; many of his visions insist upon moral integrity for the worshiper of God: purification of the high priest (ch. 3); the flying scroll and bushel removing the people's sins (ch. 5).

We suspect, however, that Zechariah never quite achieved the full independence of speech characteristic of the pre-exilic prophets. As G. A. Smith pointed out, he seems over-anxious about his reception as a prophet (*The Book of the Twelve Prophets* [vol. 2; N.Y., n.d.] 266-67) and too insistent that "the Lord of hosts has sent me" (2:13, 15; 4:9; 6:15). For the historical background → 2 above.

13 (B) The Message. Zechariah's first interest centered around the rebuilding of the Temple and its worthy liturgical worship. Like Haggai, he realized that Judaism could not survive without the Temple, for this building was the symbol of God's presence among his people, the assurance that the great redemptive acts of the past would be repeated in each succeeding age, until the messianic age. The Lord, he tells the people, "will be... an encircling wall of fire" for Jerusalem and "will be the glory in her midst" (2:9; cf. 2:14, 16-17; 8:3).

This presence of Yahweh demands perfect purity. Zechariah therefore, sees the flying scroll and the flying bushel (5:1-11) as agents removing from Jerusalem her sins and wickedness. He condemns more than ritual mistakes (Lv 4:1-2); he uses terms designating "sin" and "malice": *'āwōn* (3:9; 5:6); *riš'ā* (5:8). The transformation of Jerusalem must reach to the heart of the people. Even the high priest Joshua must be thoroughly cleansed (3:1-10). The moralism, therefore, is much more pronounced than in Haggai.

The people cannot postpone their reformation to some distant messianic age; what they do right now has a profound effect upon the fulfillment of the promises. "A measuring line" of divine mercy is even now "stretched over Jerusalem" and God is proclaiming: "My cities shall again overflow with prosperity" (1:17).

His concern for the Temple, however, tended to elevate the priesthood above the prophet's role. True, in Zechariah the prophet remains superior. When a delegation asked about fasting, it was he who answered them (7:3). Nevertheless, he is among the last of the authentic prophets whose coherent and extensive work remains (cf. Chary, *Les prophètes*, 159).

14 Zechariah not only advances the cause of the priest over the prophet, but he also witnesses the complete eclipse of the Davidic family. There was a temporary restoration of the royal family in the person of Zerubbabel. Before the Exile, the king controlled the Temple and the priesthood (1 Kgs 1-2; 8); after the Exile, the Davidic heir shared equal power with the high priest. Zechariah sees this governor standing beside the high priest; together, both men act as two olive trees who supply oil for warmth and light (4:1-3), or as two anointed ones who share the ruling power (4:11-14). Zechariah will even perform the coronation of Zerubbabel

(6:9ff.). But Zerubbabel slips away from history and thereafter we hear no more of the Davidic family. The Prophet's greater attention toward the Temple assured the succession of the priesthood to complete power.

There is a great advance in angelology through the preaching of Zechariah. Angels exercise a more prominent place in his visions than they do even in the later writing of Dn (cf. H. G. Mitchell, *Haggai and Zechariah* [ICC; N.Y., 1912] 103). The delineation of an evil power (*śātān*) appears explicit in 3:1 (→ 26 below). This theological development of angels and demons means that God himself has become more and more transcendent; to maintain the personal concern of the Lord for his people, angels and demons act as mediators.

Zechariah also reaches beyond the limited scope of Haggai's preaching, through a more pronounced universalism. At a time when memories were still haunted with the sorrows and agonies of the Exile, the Prophet is not afraid to declare that "many nations shall join themselves to the Lord" (2:15). They shall even "come to seek the Lord of hosts in Jerusalem and... implore the favor of the Lord" (8:21-22). It is possible, however, that he aligned himself with Haggai in the anti-Samaritan movement (see comments on 7:2-3; Hag 2:10-19).

The reader will discover many phrases usually associated with the NT or with some other, better-known prophet—e.g., Isaiah. Not only the first part of Zech but especially the second part draw heavily from previous sacred traditions. It seems to have been one of the favorite books of NT writers: the four horsemen (1:7ff.; Ap 6:1-8); the measuring of the holy city (1:16; Ap 11:1-2); the two olive trees and lampstands (4:1-3, 11-14; Ap 11:4-10); the king meek and riding on an ass (9:9; Mt 21:9); the good shepherd priced at 30 pieces of silver (11:12; Mt 26:15; 27:9-10); the transpierced one (12:10ff.; Jn 19:37; Ap 1:7); the scattering of the sheep (13:7ff.; Mt 26:31); etc.

15 (C) Style. According to Gelin (R-F 1, 564), Zechariah originally prepared a diary or journal of his visions; to this autobiographical section, other remembrances were added by the editor of the book. The apocalyptic style is not as fully developed as we find in Dn, but it is far beyond the earlier stage, as evidenced by Is 24-27. An apocalypse is always, as the name implies ("to unveil"), a revelation of a secret, known only to God, and communicated most often through an angel. The author of apocalypse is above all a seer; he sees very deeply beneath the surface of reality and presents his knowledge in the form of a vision. Vision, it must be noted, is a literary feature, not necessarily an actual reality. Because the knowledge is so sublime, the seer feels obliged to use an abundance of images. Each symbol has its own value and meaning, and everything can be a symbol: colors; numbers; clothing; parts of the body; animals; etc. These symbols are heaped one upon another—to an extent that seems weird and baffling to the modern reader but that may be congenial to the modern artist—for the apocalyptic writer is not at all concerned about the total effect. Each symbol must be appreciated independently of the others. The prophet has succeeded, in fact, if he has stunned the reader with the sense of the numinous (→ Post-exilic Period, 20: 12-14; 21-27).

(Boismard, M.-E., *L'Apocalypse* [B]; 2nd ed.; Paris, 1953] 7-9. Frost, S. B., *Old Testament Apocalyptic* [London, 1952]. Rowley, H. B., *The Relevance of Apocalyptic* [2nd ed.; London, 1947]. Vawter, B., *CBQ* 22 [1960] 33-46.)

16 (D) Text. The Hebr for Zech is in very poor condition. The book is strewn with corruptions that must

be emended (see comments on 2:10,12-13; 3:7; 6:10-15; 7:2; 8:12; 9:1; 11:5; 14:4-5). It also seems certain that later hands rather freely added explanatory notes or glosses (see comments on 1:1; 2:2,4; 3:8-10; 4:6b-10a; 6:3; 7:1,8; 8:13; 11:17; 12:2-3; 14:7). A severely damaged text, as well as the apocalyptic style of writing, justify Jerome's remark that Zech is the most obscure book in the Bible.

(II) Chapters 9-14.

17 (A) The Prophecy of Deutero-Zechariah. The differences in style between First and Second Zechariah are so great that one must either posit two or more authors or else admit that the single author possessed a weird, split personality. Chapters 1-8 and 9-14 manifest many of the same variations usually noted between Is 1-35 and 40-66. We can summarize the differences as follows:

1-8	9-14
clear historical allusions	obscure or no historical allusions
precise dates	no dates
concern over the Temple's reconstruction, Joshua, and Zerubbabel	no mention of rebuilding the Temple, Joshua, or Zerubbabel
prosaic, redundant, involved indirectly influenced by the thought of Ezekiel	poetical, direct, simple quotes from, or direct allusions to, Hos, Is, Dt, Jer, Ez, Jl, Jb
messianism centers in Jerusalem and the revival of the Davidic house	messianism centers in Judah, with only secondary references to Jerusalem and Davidic family

Chapters 9-14 are further subdivided into two major sections (9-11, 12-14), each of which is introduced by the succinct formula, *massā*, "a burden." The original portion of the first section included 9:1-8, 11-17; 10:3b-12; 11:4-16; the other verses comprising chs. 9-11 would have been added at the same time that chs. 12-14 were joined and the entire ensemble of chs. 1-14 put together. The first *massā* is usually dated very soon after the invasion of Alexander the Great (332); its general attitude is favorable toward the foreigner. In the second, a violent antagonism has built up toward non-Jewish culture. A dependency upon Jl places it after that book. The latest date for this second section would be 200, because Jesus ben Sira, author of the Book of Sirach, explicitly mentions "the twelve minor prophets," as though this part of the sacred Scriptures were complete (Sir 49:10). Scholars are rejecting the opinion of K. Marti, W. Nowack, and B. Duhm that chs. 9-14 originated during the Maccabean period (167-134).

18 (B) The Message. The meteoric conquests of Alexander the Great reminded the Prophet of what God can and will do when the messianic day approaches. Similar to Deutero-Isaiah's attitude toward Cyrus (Is 45), Deutero-Zechariah may have felt that Alexander was the Lord's anointed to establish the universal kingdom of the elect. He speaks of even the once hated Philistine as "a remnant for our God...like a family in Judah" (9:7). The same universalism extends also into the second *massā*, where it is written that "all" shall "come to sacrifice" at Jerusalem (14:21). However, chs. 12 and 14 first foresee a mighty war fought almost ferociously against the foreigners. The Prophet, therefore, is preoccupied with the theocratic war of the final great day.

The original words of both parts centered attention upon Judah rather than upon the royal city of Jerusalem. A later redactor, perhaps the one who joined chs. 9-11 and 12-14, and who possibly formed the present book, inserted tributes to the Davidic royalty and to Jerusalem (9:9-10; 12:7-8).

The victory will be achieved only at the cost of great suffering; God's people must be completely purified before they will be ready to enjoy his kingdom. The sorrows of all people will be experienced by the good shepherd of 11:4-16 and 13:7-9 or by the transpierced one of 12:10-14; through their bond with these great leaders, the people will participate in the former's victory and holiness. Priests have an equal status with the royal family in the day of mourning. From its lowly position, the Davidic family will be thoroughly one with the poor; to these God will grant his kingdom. Therefore, "your king shall come to you...meek"; in him it shall be evident that salvation is from God according to his just promises—"a just savior" is the messiah (9:9).

For the most part, however, the Davidic family is overlooked. The author(s) of the major parts of chs. 9-14 looked to Yahweh as their king and leader (9:16; 14:16). From the sacred liturgy, divine blessings will spread through the land; the messianic reign will be a perpetual Feast of Tabernacles, a constant thanksgiving for a bountiful harvest (14:8,16).

19 (C) The Style. The apocalyptic style of chs. 1-8 continues into this second section; in fact, ch. 14 is written according to the most intense apocalyptic form of the Bible. The poetical meter is much more evident here than in the first part. The language, however, is predominantly much more direct, with less of the weird, staggering scenes of chs. 1-8. Although the words are simple, the details are too fragmentary, or the text is too damaged, for us to reconstruct the historical situation. First Zechariah has given more precise data but at the same time has masked it beneath his strange visions.

Deutero-Zechariah is much less original; or we should say that he draws much more freely upon the ancient, sacred traditions. In an elaborate study, M. Delcor has shown the numerous cases of allusion to and borrowing or quoting of chs. 9-14 from Ez, Is 40-66, Jer, Jl, Jb, and even Mal (RB 59 [1952] 384-411).

20 (III) Outline. The Book of Zechariah may be outlined as follows:

- (I) The Prophetic Mission (1:1-8:23)
 - (A) Introduction: A Call to Conversion (1:1-6)
 - (B) Visions (1:7-6:8)
 - (a) First Vision of the Four Horsemen (1:7-17)
 - (b) Second Vision of the Four Horns and the Four Blacksmiths (2:1-4) (LXX and Vg 1:18-21)
 - (c) Third Vision of the New Jerusalem and Amplifications (2:5-17) (LXX and Vg 2:1-13)
 - (d) Fourth Vision of Joshua, the High Priest (3:1-10; 4:14-10)
 - (e) Fifth Vision of the Lampstand and the Two Olive Trees (4:1-3, 11-14)
 - (f) Sixth Vision of the Flying Scroll (5:1-4)
 - (g) Seventh Vision of the Flying Bushel (5:5-11)
 - (h) Eighth Vision of the Four Chariots (6:1-8)
 - (C) The Coronation (6:9-15)
 - (D) Questions About Fasting (7:1-14)
 - (E) Messianic Days (8:1-23)
- (II) Messianic Panorama of Deutero-Zechariah (9:1-14:21)
 - (A) The First Burden (9:1-11:17)
 - (a) Invasion by the Lord (9:1-8)
 - (b) The Messianic King (9:9-10)
 - (c) The Restoration (9:11-17)
 - (d) The New Order (10:1-11:3)
 - (e) The Allegory of the Shepherds (11:4-17)
 - (B) The Second Burden (12:1-14:21)
 - (a) Jerusalem, God's Instrument (12:1-9)
 - (b) The Great Lamentation (12:10-14)
 - (c) The End of Falsehood (13:1-6)
 - (d) The Song of the Sword (13:7-9)
 - (e) The Battle for Jerusalem (14:1-21)

COMMENTARY

(I) The Prophetic Mission (1:1-8:23). An unknown editor made an anthology of the prophet Zechariah's preaching and reform measures; his collection constitutes chs. 1-8.

21 (A) Introduction: A Call to Conversion (1:1-6). The hand of the editor is evident here: i.e., the rugged style; the abrupt change of thought (v. 2; the indefinite "them" in v. 3); the elaborate notation of year, month, and day. Zechariah began his ministry, according to the editor, in October-November, 520, two months after Haggai's first recorded discourse. 1. Neh 12:4,16 mentions a Zechariah, son of Iddo, who is not called a prophet but a priest; the two roles, however, are not conflicting. The identification "son of Berechiah," is to be rejected; it is not found in Ezr 5:1; 6:14 or Neh 12:16; the phrase probably came from Is 8:2, and the confusion continues in Mt 23:35. 2. *the Lord was indeed angry*: An allusion to the Babylonian Exile. We notice the editor's interference in the transition from discourse about Zechariah in v. 1 to a message addressed to him in v. 2. 3. He preaches a moral, interior conversion. *return*: The Hebr word *šûbû* lies behind the NT doctrine of *metanoia* ("repentance" or "change of heart") in the preaching of John the Baptist (Mt 3:2,8), Jesus (Mt 4:16; Lk 5:32), and the apostles (Acts 2:38; 3:26). Although the word enforces the prophetic message of reform, OT usage also associates it with some kind of liturgical act of repentance and confession (Hos 6:1; Jer 3:12,22; Ps 51:15; Lam 5:21; Jl 2:12-28; see *ThWNT* 4, 976-85). As in Lk 7:36-50, conversion is explained from a twofold point of view: on man's side, faith and love precede God's forgiveness; on God's side, love and revelation must initiate man's good acts. 4. *former prophets*: The phrase here refers to pre-exilic preachers; later, it is applied to Jos, Jgs, Sm, and Kgs, which were considered a prophetic judgment on salvation history. *be not like your fathers*: A warning that God can again destroy Jerusalem as he did in 587 (Jer 18:11-12; 25:5-11; Ez 24).

22 (B) Visions (1:7-6:8). In the apocalyptic style, a prophet is often enough called a "seer" (2 Chr 12:15), for he presents his inner perception under the literary medium of "visions" and the elaborate use of images.

23 (a) FIRST VISION OF THE FOUR HORSEMEN (1:7-17). The first "vision" occurred in January-February, 519 (see Hag 1:1). 9. Angels are frequently present in apocalyptic genre to explain the mysterious "vision." 10. After patrolling the earth, the horsemen report that the revolts that erupted when Darius I seized the throne are quieted (→ 2 above). The revolts may have raised Jewish hopes for the messianic breakthrough. 12. Hence, frustration and anguish gripped the people's morale. *seventy years*: The 70 years of Jer 25:11 and 29:10, a symbolic term signifying a long captivity, seem interminable (see P. R. Ackroyd, *JNES* 17 [1958] 23-27; E. Vogt, *Bib* 38 [1957] 236). Some Jews cried for divine intervention; others began to doubt (Is 59:1,9,11). 15-16. Even though he does not act at once, God assures his people that the messianic promises will most certainly be fulfilled. Like Ez 40-48 or Hag in the OT, and Lk or Ap in the NT, Zechariah centers all promises around Jerusalem.

24 (b) SECOND VISION OF THE FOUR HORNS AND THE FOUR BLACKSMITHS (2:1-4) (LXX and Vg 1:18-21).

The second "vision" of the four horns and the four blacksmiths indicates that God will subdue all powers hostile to his messianic kingdom. 2. *Israel*: The word was probably added to the original text; its presence indicates a continuing belief that all 12 tribes would be reunited in the new kingdom (cf. Ez 37:15-28). 3. *blacksmiths*: Agents of divine destruction (Ez 21:36).

25 (c) THIRD VISION OF THE NEW JERUSALEM AND AMPLIFICATIONS (2:5-17) (LXX and Vg 2:1-13). The third vision requires angels to measure the great expanse of the new Jerusalem (Ez 40:3; 41:13; Ap 11:1; 21:15). 8. Walls will not be necessary, for the days of conflict and fear are past (Is 49:21; 54:1-3). 9. The messianic Jerusalem will bring back the golden days of Moses, when God was pictured leading his people by columns of clouds and fire (Ex 13:21-22; Nm 9:15ff.; Ez 43:1-5).

The second and third visions are amplified in 2:10-17 (LXX and Vg 2:6-13). These lines are an assortment of divine oracles, continually interrupted by reflections of the Prophet or the editor. The CCD frequently follows the LXX, which has smoothed out some of the quick transitions; vv. 10-13 comment upon the second vision; vv. 14-17 comment upon the third.

10. *up, up!*: Lit., "Woe, Woe!" Announces divine judgment—doom upon God's enemies and joy for the elect. God calls to his people in "the land of the north," i.e., Babylon. 12-13. These lines, as they stand in the MT, are hopelessly confusing; various changes and explanations are offered. The general idea seems to be that all nations will witness the redemptive power and love of God; they will no longer be scattered and divided but united and blessed. 14. Earlier prophecies harmonize here (Is 2:2-5; Mi 4:1-2; Zeph 2:14; Is 45:22). This universalism breaks through the narrower vision of Haggai (2:10-14). 16. *the holy land*: The first use of the term in the Bible; it will occur again in Wis 12:3; 2 Mc 1:7. 17. *silence!*: (Cf. Hab 2:20; Zeph 1:7; Is 41:1; Ap 8:1.) God comes forth from his Tabernacle (the holy city) to pronounce his powerful saving word.

26 (d) FOURTH VISION OF JOSHUA, THE HIGH PRIEST (3:1-10; 4:4-10). The fourth vision presents Joshua, the high priest, before the heavenly court. Almost all interpreters, except Dhorme (*op. cit.* cix-cx), rearrange the verses in chs. 3-4. F. Horst (*HAT* 14, 226-34) and many others consider 3:8-10 and 4:6b-10a to be explanatory interpolations. 1. Joshua, the high priest, is "standing" in the heavenly court "before the angel of the Lord," while being accused by Satan. Although "angel of the Lord" is a circumlocution for God (Gn 31:11-13; Ex 3:2), the mention of Satan marks a definite advance in angelology and demonology. Before the Exile, evil was considered God's providential way of punishing sin; after the Exile, demons were believed to act as mediators in punishing man (cf. 2 Sm 24:1; 1 Chr 21:1). Satan, however, is hostile to man but not to God, for here, as in Jb 1:6, he is in God's throne room. Only much later, in Wis 2:24, is he an enemy of both God and man.

(Foerster, W., *ThWNT* 2, 10-16. Gruenthaner, M. J., *CBQ* 6 [1944] 6-27. Von Rad, G. and R. Kittel, *ThWNT* 1, 75-87; *ThDNT* 1, 76-87.)

2. *brand snatched from the fire*: Seems to be an ancient proverb (cf. Am 4:11), here referring to the remnant of the Israelite nation, recently rescued from exile. 3. The

§ 4. THE STYLE OF ZECHARIAH.

The analysis, the results of which have been presented in the foregoing table, was necessary to a correct and defensible opinion with reference to Zechariah as a writer and thinker. Now that it has been made, the next step is the discussion of the literary form of his prophecies. The first fact that strikes one on taking in hand these utterances is that, like those of Haggai, they are all dated. True, in two cases the dates are defective, but this, at least in the first instance, is not the fault of the prophet. There seems to be no reason for doubting the correctness of these dates, which are confirmed by incidental references found in the several prophecies. Thus, in 1¹² the period during which the Jews have suffered from the indignation of Yahweh is seventy years, probably, as explained in the comments, a round number for the sixty-seven that had actually elapsed since the beginning of the Captivity. See also 4⁹ and 6¹³, from which it appears that, when these passages were written, work on the second temple had been begun, but the structure had not been completed; and 7³, from which it seems fair to infer that it was nearing completion, as would have been the case in the fourth, if it was finished in the sixth, year of Darius. Cf. Ezr. 6¹⁵.

It is also noteworthy that the prophecies of Zechariah, unlike those of Haggai, are, or were, all written in the first person. This fact is somewhat obscured by editorial additions, which, however, are easily detected. Thus, it is evident that in 1⁷ and 7¹ the name and parentage of the prophet are secondary. So also 7⁸ entire. In 8¹, on the other hand, *to me* has evidently been omitted. This direct, personal mode of discourse may therefore be regarded as quite as characteristic of Zechariah's style as it is of that of Ezekiel.* It is calculated to excite the interest, and secure the confidence, of the reader.

A more important feature of the prophecies of Zechariah is the number of visions they contain, there being no fewer than eight in the first six chapters. Not that this was by any means a new method of conveying religious instruction. Amos, the oldest of

* In Ez. 1 vv. 2-3a have been added, and in v. 2b "upon me" changed to "upon him." Toy, SBOT.

the writing prophets, employs them; nor was there a time in the history of the chosen people when they were not more or less popular. Cf. Is. 6. Thus the word "vision" actually became a synonym for prophecy. This method of presentation—for it finally became a purely literary device—is found in its most complete development in the book of Ezekiel. It is not Ezekiel, however, from whom Zechariah learned to use visions, but Amos. This is clear from the way in which he uses them, namely, in groups, and for the purpose, not of stimulating in his people great expectations for the future, but of impressing upon them the lessons of the past and the urgent demands of the present. Therefore, much as he taught by visions, it would be a mistake and an injustice to call him a visionary. In fact, there is none of the later prophets who is more sane and practical.

The literary form chosen by Zechariah, in spite of his fondness for visions, is not so poetical as that of most of the other prophets. In fact it is generally that of ordinary Hebrew prose. Now and then, however, especially when he is delivering an express message from Yahweh, he falls into a rhythmical movement, and most frequently that of the second Isaiah. In some cases the rhythmical passage is so short, containing only one or two lines, that it is doubtful if the prophet was conscious of employing the metrical form. In 1^{4 f.} there are two such bits of poetry:

*Be not like your fathers, to whom the former prophets cried, saying:
Thus saith Yahweh of Hosts,
Return from your evil ways,
yea, from your evil deeds;
but they did not hear, nor did they listen to me, saith Yahweh.
Your fathers,—where are they?
and the prophets,—do they live forever?*

The first of these distichs naturally detaches itself from the context, but the second seems to be a part of the discourse that merely happens to be rhythmical. Like this latter are the parallel clauses in 1¹⁰ 2^{9/5} 4⁷ 8¹². 20. There are other cases in which the whole passage is rhythmical, or meant to be. Brief specimens of this sort are found in 2^{12/8} 8² (distichs) 1¹⁷ (tristich) 8³ (tetrastich). Those cited from 8^{2 f.} differ, not only in length, but in measure

Moreover, the tetrastich is not as symmetrical in form as it is in content. In 8^{4 f} the author seems to have abandoned the attempt to be poetical; but a tristich of long lines could be produced by dropping the phrase *playing in the streets* from v. 5. There are three other passages in which he seems to have intended to follow the same measure. They are 1^{14b-15} 3⁷ and 6^{12b-13}. Each of them contains three lines, with a caesura in the middle. In one passage, 2^{14/10-17/13}, omitting v. 15/11b, there are three rather tame tristichs and a final distich. It is thus the longest of the poetical passages noted. The one in 6^{12 f}, however, in its original form is the best example of this form of composition from the hand of the prophet.* There is not, however, sufficient difference in the quality of the last four examples to warrant one in attributing them, or either of them, to any other than Zechariah. Finally, there are not enough of these passages of all kinds and qualities to give him a claim to be called a poet. The speeches in Hebrew prose are frequently cast in a metrical form. Cf. Gn. 24⁵⁻⁷.

Every writer, even the most prosaic, has his favourite forms of expression. Sometimes they are original with himself, but they are often borrowed from other authors. In the former case they become the trade-mark of the originator, distinguishing him from all others; in the latter they may be equally useful for critical purposes. The prophet Zechariah had words, and phrases, and constructions that he preferred to others.

The following are some of them:

The word of *Yahweh* came (was) to me is frequent in Jeremiah and Ezekiel. Originally 6 times. Thus *saith Yahweh of Hosts* occurs sometimes in Jeremiah, but is comparatively more frequent in Haggai. Here it is used 17 times. In 1¹⁰ and 3¹ צבאות (*Hosts*) has wittingly or unwittingly been omitted. *Ye shall (thou shalt) know that Yahweh of Hosts hath sent me to you (thee)*. Cf. v. 11/11 4⁹ 6¹⁵. The infinitive יאמר (*saying*) is noticeably frequent in these chapters, occurring 29 times. The *Lord of the whole earth* is used only twice, but not at all in the other prophetic books. The rhetorical question is frequent in Jeremiah and Haggai. Here it is used 11 times. The participle is used in certain constructions; with ינה, 10, without it, 11 times; adverbially, 7 times. Among the words regarded as characteristic of Zechariah's style are: the pronoun of the first person; only in its briefer form, אני; *take pleasure*, בחר, of *Yahweh*, 3 times, cf. Is. 14¹; *purpose*, נזם, of *Yahweh*,

* In all the passages cited, except 2^{14/10} ff., such expressions as *saith Yahweh* must be neglected as falling outside the metrical scheme.

3 times, cf. Je. 4²³; *appease*, חלה, 3 times, cf. Je. 26¹³; *proclaim*, קרא, 4 times, cf. Is. 40³; *remnant*, שארית, 3 times, cf. Hg. 1¹²; *return*, שב, is used adverbially in the sense of *again* 3 times, cf. Je. 18¹; *dwell*, שכן, of *Yahweh*, twice, of men once, cf. Ez. 29¹⁵; *midst*, בין, 8 times, cf. Hg. 2⁵. For a fuller list, with some doubtful numbers, see Eckardt, *ZAW.*, 1893, 103 ff.

It is clear from the above list that the language of Zechariah cannot be called original. His favourite modes of speech are almost without exception very familiar to the student of the Old Testament. He got them from preceding prophets, being, like Haggai, most indebted to Jeremiah. Indeed, he owes his predecessors more than these characteristic expressions. He himself more than once reminds his people that he is only repeating the message of "the former prophets" to their fathers, 1⁴ 7⁷. 12 8⁷, and his prophecies show that he was acquainted with nearly all the prophetic books and borrowed liberally from several of them.

The following are the passages in which there is evidence of more or less dependence on his predecessors: First there are some in which the prophet reproduces to a greater or less extent the language of others: 1⁴, *Return from your evil ways, ye, from your evil deeds*, cf. Je. 25³. 1⁶, *As Yahweh of Hosts purposed to do to us, . . . so hath he done with us*, cf. La. 2¹⁷. 1¹⁷, *Yahweh will comfort Zion*, cf. Is. 51³. 2^{17/13}, *Silence, all flesh, before Yahweh! for he hath roused himself from his holy abode*, cf. Hb. 2²⁰. 3³, *Is not this a brand plucked from the fire?* cf. Am. 4¹¹. 3¹⁰, *Under the vine and the fig tree*, cf. Mi. 4⁴. 8³, *They shall be to me a people, and I will be to them a God*, cf. Ez. 11²⁰ 36²⁸ 37²³. 8¹², *The earth shall yield its produce*, cf. Ez. 34²⁷. 8¹³, *I purposed to do you evil. . . and did not repent*, cf. Je. 4²⁴. It is plain from these examples that Zechariah took no pains to reproduce the exact words of earlier writers. There is not a precise quotation among them.

In the passages that remain to be cited he pays still less attention to phraseology. Some of them are merely allusions to previous utterances. 1¹² he refers to the seventy years of Je. 25¹¹, cf. Zc. 7³. 1¹³ the zeal of the nations is condemned as in Is. 47⁶, cf. Is. 10¹. 1¹⁶ is in substance Is. 47²³, but there seems also to be an allusion to Je. 31^{38/39}. 2³⁰ expands the thought of Je. 31^{38/39} and Is. 49¹⁹ 1¹; cf. also Is. 54². 2^{9/13} seems to have been suggested by Is. 4⁵ and Hg. 1¹ or 2⁷. 2^{10/12} is a gloss suggested by Ez. 5¹⁰, and 2^{12/9}, *after the glory he sent me*, is another gloss suggested by Ez. 2³. 2^{12/9}, on *I will wave my hand*, see Is. 11¹² 19¹⁶. 2^{15/11}, the phrase, *many nations*, points to Mi. 4², cf. Is. 2³. 2^{16/12}, *he will find pleasure in Jerusalem* seems to be an adaptation of Is. 14¹. 3⁴, the reference to the *Shoot* is a gloss, but in 6¹² there is a genuine one which is evidence of acquaintance with Je. 23⁵. 4⁶ is a variation on Hg. 2⁵. 6³, on the idea of assuaging wrath by punishment, see Ez. 5¹³, etc. 7⁹ 1¹, the prophet has in mind such passages as Am. 5²¹ Ho. 6⁶ Is. 1¹⁶ 1¹. Mi. 6³ Je. 7⁵ 1¹, for the phrase *true justice*, see Ez. 18³. 7¹¹, *a stubborn shoulder* may be a reminiscence of Ho. 4¹⁶, and *stopped their ears* of Is. 6¹⁰. 8³, *on the faithful city*, see Is. 1¹⁰.

missioned. It was a day of small things. In such circumstances some would have been provoked to extravagance, as if it were a virtue to look for that which there are no grounds for expecting. He looked for greater and better things, but he did not allow himself or his people to expect them to come over night, or remain, except on very prosaic conditions, and it was his sobriety that fitted him for leadership during the Restoration.

His sobriety is seen in the modesty of the dimensions he assigns to the restored kingdom. There is no mention of Israel or the territory once occupied by the Ten Tribes, for, although the name appears twice ($2^2/1^{19}$) in the Massoretic text, in both cases it is clearly an interpolation. He seems, therefore, to have thought of this kingdom as about coterminous with the former kingdom of Judah. He saw room enough there, however, for Jerusalem to expand into a great city, to which "many peoples and mighty nations" would come to worship the true God. *Cf.* 8^{22} .

Zechariah follows Haggai in recognising Zerubbabel as the Messiah and the restorer of the Davidic dynasty. He differs from his associate, however, in his treatment of Joshua. Haggai seems disposed to exalt Zerubbabel at the expense of the high priest, while Zechariah assigns to the latter a position and dignity little less than royal; for although, as will be explained, it is Zerubbabel who, in 6^{13} , is to "receive majesty and sit and rule on his throne," Joshua will occupy a place "at his right hand." This concession was required by the increased importance of the priesthood after the Exile, but it is one which, to judge from the general tenor of his prophecies, Zechariah would have made, even if he himself had not belonged to the sacerdotal order.

The good time coming is described by some of the prophets in the most extravagant terms. One of them in *Is.* 65^{20} promises that then every one will live at least a hundred years. There is nothing of this kind in Zechariah's prophecies. There are old men and women in his picture of the future, but they are as natural and recognisable as his "boys and girls playing in the streets." *Cf.* 8^4 f. Their happiness, too, is perfectly intelligible. "The vine shall yield its fruit, and the earth shall yield its produce, and heaven shall grant its dew." *Cf.* 8^{12} . Why, then, should not "the house

of Judah" even change the fasts of the Exile into occasions of "joy and gladness, even pleasant feasts"? *Cf.* 8^{19} .

Enough has already been said on the subject of Zechariah's teaching to show that, in spite of his fondness for visions, he is not to be classed with the apocalyptists of the Old Testament. There is further evidence to the same effect. It is found in his constant regard for, and emphasis on, ethical considerations. He, unlike Haggai, makes them prominent from the start; for, in his introductory message, he tells his people bluntly that their fathers suffered for their sins and that they themselves will be held strictly accountable for their conduct. He announces the basal doctrine of his prophecies as well as a fundamental principle of the divine government when he says, "Return unto me, saith Yahweh of Hosts, and I will return unto you."

This doctrine underlies the last three visions, the first of which teaches that, although Yahweh may not again punish his people by wholesale banishment from their country, he will see to it that the individual sinner gets his deserts. In the second the thought is that Yahweh will not tolerate a rival in his own land, and in the third that the ultimate fate of such rivals, wherever worshipped, is destruction.

One point more. It concerns the ethical precepts that Zechariah lays down in the last chapter. They are not by any means new. "The former prophets" also taught them. It is interesting, however, to compare those here taught with those which Zechariah in 7^9 f. attributes to his predecessors. The difference is doubtless to some extent due to changed circumstances. The Persian government, in spite of its remoteness, seems to have been able to prevent the cruelty to widows and orphans and strangers of which the earlier prophets complained. Be that as it may, the emphasis is here placed on loyalty to truth and simple justice. In 8^{19} he comprehends all duty in the brief maxim, "Love truth and peace," a maxim in perfect harmony with his ideal of the future, when, as he says in 3^{10} , his people, blessed with perfect peace and unity, will "invite every man his neighbour under the vine and the fig tree."

The primary object of the above discussion was to prepare the

8⁷ is a reminiscence of Is. 43⁵ f. 8⁹ 13, on *let your hands be strong*, see Hg. 2⁴. 8¹⁰, a reference to Hg. 1⁶ 2¹⁶ f., or the conditions there described. 8¹¹ f., the promise of Hg. 2¹⁸ f. is repeated, cf. Hg. 1¹⁰. 8¹², the prophet may well have had in mind Je. 31^{12/13}. 8²⁰ ff. again recalls Mi. 4². 8²² is another way of putting the thought of Is. 43¹⁴.

The number of passages noted does not at first sight seem large, but it must be remembered that chs. 4-6, owing to the character of their content, could not be expected to furnish many. In point of fact, there are but three to represent them. The showing as a whole, therefore, justifies Köhler's remark (25), that "Zechariah got his schooling, not from the culture or religion of the Babylonians, but from the prophets of his own people."

§ 5. THE TEACHING OF ZECHARIAH.

The indebtedness of Zechariah to his predecessors must be recognised, but the extent of this dependence may very easily be overestimated. That he was not a mere plagiarist or imitator is clear from the frankness with which he cites "the former prophets" and the freedom with which he adapts their language to his own taste or purpose. It becomes still clearer when an attempt is made to master the content of his prophecies.

Take first the visions. They were apparently, as has been observed, suggested by those of Amos. They remind one, however, of the elder prophet, not by any similarity in the scenes portrayed, but by the methodical way in which they are handled, the first three, as will be shown, picturing the restoration already partially accomplished, the next two the organisation of the new community, and the last three the removal of sin as a menace to its prosperity, even to its existence. The individual visions differ decidedly from those of Amos, and, indeed, from those of all the other prophets who employ this means of instruction. In the ordinary vision Yahweh appears to his servant and addresses him directly, with or without the aid of symbols. Of the former class are those of Jeremiah, as well as those of Amos. Cf. Je. 1¹¹ ff., etc. A good example is the impressive theophany of Is. 6. In Ezekiel, also, Yahweh is sometimes his own interpreter (1²⁸), but in the latter part of the book

an angel, according to Kraetzschmar the angel of Yahweh, appears in the vision and explains his own movements. Cf. 40³ f. The visions of Zechariah mark a further development in the same direction. In them also the angel of Yahweh represents the Deity, but there is another angel, described as "the angel that was speaking to me," who takes no part in the action, his sole function being the explanation of what goes forward. This interpreter, who is present in all the visions, and speaks in all but the fourth (3¹ ff.), is original, so far as can be determined, with Zechariah.

The interpreter is only one of many angels who appear in the visions. In the first there are the messengers who report on the condition of the earth (1¹²); in the fourth the attendants of the angel of Yahweh (3⁴); and in the others additional members of the heavenly host, each with his peculiar functions. Not even in the book of Daniel are these celestial beings so constantly in evidence. In fact, they constitute an order of intermediaries between a transcendent Deity and his mundane creatures, and, as such, are constantly employed in the execution of the divine will. Among them, in the fourth vision, appears the Adversary, a being of like rank but of very different character. He, also, is a feature of Zechariah's prophecies, being, in fact, found here for the first and only time in the prophetic literature. On the development of the idea that he represents, see the comments.

There is another feature of these visions that deserves attention: there is nothing intentionally mysterious or enigmatical about them. The prophet does not hesitate here, as elsewhere, to mention names. Thus, in the fourth (3³) Joshua is expressly named, and in the fifth (4¹⁴) the only reason why both Zerubbabel and Joshua are not named is that it is perfectly clear from other passages who are meant. In thus dealing openly with the men and events of his own time Zechariah follows the example of the earlier prophets and differs from some other biblical authors.

In the direct teaching of Zechariah there is nothing very surprising. Indeed, perhaps the most noticeable thing about it, as a whole, is its simplicity and sobriety: which is equivalent to saying that the prophet, though not as great as some of his predecessors, was well adapted for the task to which he believed himself com-

simple
↓
complex
vision
[understand]
11255.

being borne by no fewer than twenty-nine different persons.* The identity, personal history and the literary characteristics of the one here meant have already been discussed in the Introduction. It is hardly necessary to add that it is he, and not his father or grandfather, who is here described as *the prophet*.

The Title.—1. The reasons for believing that the verse has been recast are as follows: One of the peculiarities of these chapters is the use of the first person. It appears repeatedly in the introductory formula, *Then came the word of Yahweh to me*. Cf. 6³ 7¹ 8¹ 13. In 1⁷ and 7¹ 8¹, as will be shown, it is an interpolation. In this case, therefore, it is fair to suppose that the original reading was יָאֵל, and that the name and lineage of the prophet were substituted for the pronominal suffix. This is a simpler and more natural explanation than to suppose, with Bu. (ZAW., 1906, 5 f.), that a once independent title has been absorbed in the first verse. Cf. Ezr. 1² 1, where a less skilful hand has attempted the same thing and made a botch of it.—[בְּרִיָּה] Sometimes 'בְּרִיָּה; v. בְּרִיָּה. The impossibility of harmonising this passage with Ezr. 5¹ 6¹ Ne. 12¹⁶, as explained in the Introduction, makes it necessary to attribute the phrase בְּרִיָּה to a careless reader who identified the prophet of the Restoration with the Zechariah of Is. 8².—[עֲדוֹ] Elsewhere in Heb. (v. 7 Ne. 12¹ 16), as well as Aram. (Ezr. 5¹ 6¹), עֲדוֹ; here also, according to 19 Kenn. mss. The form here found, however, is used of other persons (1 Ch. 6² 2 Ch. 12¹⁵ 13²²). G has εὐδοῦ; Jer. *filium Addo*. Lowe explains εὐδοῦ as a scribal error for εὐδοῦ; but perhaps τοῦ βασιλεῖος is a correction based on the gloss בְּרִיָּה; in which case εὐδοῦ must have been the original reading.—[יְהוֹנָדָב] Om. S¹. The Mas. are responsible for the identification of the prophet with Iddo, since they accented the text so that it could not be interpreted otherwise.

The contents of these eight chapters, as already intimated, naturally fall into three parts. 1. The introduction (1¹⁻⁶). 2. A series of visions, with their interpretations (1⁷⁻⁶¹⁵). 3. A new era (7-8).

I. THE INTRODUCTION (1¹⁻⁶).

It consists of an exhortation backed by a reminder of the past experience of the Jews, the result of their disregard for the warnings of former prophets.

* The popularity of the name is equally evident, even if it is sometimes applied by the Chronicler to imaginary persons, for he would not have used it so frequently if it had not been very common in his generation. Cf. Gray, *HPV.*, 188 f.

1. This introduction, like the main divisions by which it is followed, has a date. The date here found, however, differs from the other two in being incomplete; for, while the year and the month are given, the day is wanting. It may have been omitted intentionally, as in Ezr. 3⁸ 7⁸ and elsewhere; but the more common opinion is, either that it is implied in the word rendered *month*, חֹדֶשׁ, which is sometimes, for example, 2 S. 20⁵ ff., properly translated *new moon*, or that it has been lost in the process of transcription. The former of these views, though adopted by Kimchi and other scholars, must be rejected as being entirely without real foundation in Hebrew usage. On the other hand there are repeated examples showing that the first as well as the other days of the month was indicated by a distinct number. Cf. Gn. 8⁵ Hg. 1¹, etc. If, therefore, Zechariah intended to say, as the Syriac Version says he did, that this opening prophecy was delivered *on the first day of the eighth month*, the month originally called Bul (1 K. 6³⁸), but later Marchesvan, the word or words indicating the day must have been lost in transmission. So We., Now., Marti, Kit. Haggai's first prophecy is dated the first of the sixth month *in the second year of the reign of Darius Hystaspes*. If, therefore, the Syrian reading is correct, Zechariah began his prophetic career just two months later, namely, about the middle of October, 520 B.C. In any case it was not three months before this his first prophecy was delivered. In recording it he did not, as is done in the present text, use the third person, but, as has been shown, the first, so that the latter half of this verse should read, *came the word of Yahweh to me, saying*.*

2. The reading suggested is not favoured by the immediate context. If Zechariah actually used the language just attributed to him, in this second verse Yahweh should be the speaker and the prophet the person addressed. This is not the case, the statement made being made, not by, but about, the Almighty, and addressed apparently to the people. It will not, however, do to reject the proposed reading on that account, as appears when one passes from this verse to the one following. It then becomes clear, not

* Cf. 6³ 7¹ 8¹ 13. On the passages that do not follow this formula (1⁷ and 7¹ 8¹), see the corresponding notes and comments.

reader for the sympathetic and appreciative study of the prophecies universally attributed to Zechariah; but it is evident that it will serve the further purpose of providing the basis for a comparison between them and those whose genuineness is questioned in the Introduction to the last six chapters of the book called by his name.

COMMENTARY ON THE PROPHECIES OF ZECHARIAH.

The book of Zechariah has no proper title, but the first verse contains, in addition to the date of the opening prophecy, the substance of such a title. If it had been fully and definitely expressed, it would probably have taken the form of that of the book of Joel, namely, *The word of Yahweh, which came to Zechariah, the son of Berechiah, the son of Iddo, the prophet.* In that case, however, the first verse would have been, in part (*the word of Yahweh was to*), a repetition of the title. This is probably the reason why the editor by whom the author of the book was identified chose to insert the name and pedigree of the prophet into the first verse and thus make it answer the purpose of a general title as well as a date for the introductory prophecy. The fact that the verse actually serves this double purpose makes it proper to discuss further some features of it in this preliminary paragraph. The most important is the name of the prophet. This name, meaning *Yahweh remembereth*,* is of frequent occurrence in the Old Testament. According to the Chronicler it was borne by at least five persons belonging to the time of David,† but, since there are only two other names of the same form mentioned in the earlier literature,‡ it is not probable that this one is much older than the date of its first appearance in the latter half of the eighth century B. C.§ From that time onward, however, like the rest of its class, it became increasingly common, especially among the priests and Levites. Indeed it seems to have been the prime favourite among the names of the Old Testament,

* For a discussion of rejected etymologies, see Köhler, 1 ff.

† Cf. 1 Ch. 15¹⁸ 24²⁰ 26² 11 27²¹. So Gray, *HPN.*, 288. McPherson (*DB.*) distinguishes seven so designated in this early period. Cf. 1 Ch. 9²⁷ 15⁴.

‡ Benaiah, 2 S. 8¹⁸, and Shephatiah, 2 S. 3⁴.

§ Cf. Is. 8²; also 2 K. 14⁹ 18². There is another related class of names, that in which the pf. of a verb is preceded, instead of being followed, by יָ or יָה, examples of which occur in the earliest Hebrew records. Cf. Jehoiada (2 S. 8¹⁸), Jonathan (Ju. 8²⁰), etc. These disappear as the others increase in frequency. Cf. Gray, *HPN.*, 176 f.

only that there is no connection between the two, but that v. ³ has precisely the form that this one should have taken. The natural inference is that the statement *Yahweh was very wroth with your fathers* is an interpolation. It is not so easy to explain why it should have been inserted. Perhaps a copyist, finding the text defective, supplied the place of the missing words as well as he could from 7¹², where the prophet refers to the wrath of Yahweh against the fathers.

3. In AV. this verse begins with *Therefore say*, etc., this being the only way in which the present text can well be rendered; but so rendered it can hardly convey the thought that the prophet had in mind. He would not have represented Yahweh as commanding him to deliver the message that follows, a message requiring his people to return to him, because he (Yahweh) had been wroth with their fathers. Nor is the connection improved by the omission of v. ²; for the statement *the word of Yahweh came to me* contains no reason for the command given. It must have had its ground in something that Yahweh himself had previously said. The same result is reached if the connective is translated literally *and*. In other words, as has already been intimated, the text here lacks several words, which must be supplied to make it completely intelligible. In the first place, there must have been at least one preceding verb having the sense of *speaking*, or perhaps, as Budde suggests, *cry* (preach), a favourite with Zechariah (vv. ⁴. ¹⁴. ¹⁷ 7⁷); and this, if the present text, so far as it has been preserved, is correct, must have been followed by an indirect object, perhaps *this people* or *the remnant of this people* (8⁶. ¹¹. ¹²), the antecedent of the pronoun *them*. The original reading would thus be, *Preach (cry) to the remnant of this people and say to them*, or something equivalent, which would appropriately follow the statement of v. ¹ and introduce the message he has to deliver, *Return to me, and I will return to you, saith Yahweh*. It does not at once appear what is meant by this message, in what respect the people have departed from God and how they should return to him. The fact that the prophecy is dated a little after the appeal by which Haggai, with the aid of the Spirit, brought the Jews to undertake the restoration of the temple, would lead one to expect such an arraignment for

selfish absorption in private affairs as is found at the beginning of the preceding book. Cf. Hg. 1⁴. ⁹. It appears, however, from what immediately follows (v. ⁴), but more clearly from later utterances (7⁸ f. 8¹⁶ f. ¹⁹), that, to Zechariah, although he himself was a priest, a temple was not the only, or the greatest, need from which his people were suffering; nor was its splendour his measure for their future welfare. Here, therefore, the return to Yahweh must be interpreted, not merely as the restoration of the national worship at Jerusalem, but as the resumption of the practice of the social virtues, justice, mercy, and the like, on which the main stress was laid by the earlier prophets. Cf. Am. 5¹⁵. ²⁴ Is. 1¹⁷, etc. The promise by which the people are encouraged to return to Yahweh must be interpreted to correspond to the exhortation; not, therefore, as a means of exciting visions of material splendour, but of awakening an expectation of universal well-being in a divinely ordered community. Cf. 8³.

4. Yahweh, not content with taking the first step toward a reunion between himself and his people, next seeks, in the most persuasive terms, to show them the folly of rejecting his overtures. *Be not*, he pleads, *as your fathers*, and then proceeds to describe those whose example he wishes to prevent them from following. They, also, were wanderers from Yahweh, and Yahweh sought them. His agents were *the former prophets*. It is possible to interpret these words too broadly. There would be an apparent warrant for so doing if v. ¹⁹ were throughout genuine. It is not, the name "Israel" in that passage, like "the house of Israel" in 8¹³, being without doubt an interpolation. The correction of the text in these two passages leaves the prophecies of Zechariah without recognisable allusions to the northern kingdom. It is Judah and Jerusalem over whose past he grieves (1¹². ²¹) and for whose future he cares. Cf. 2¹² 8¹⁹. The prophets to whom he refers must, therefore, be those who laboured in Judah, especially those of the closing years of the Jewish monarchy. It was their preaching whose burden was, *Return from your evil ways, yea, from your evil deeds*. He seems to have had more particularly in mind Jeremiah, who several times uses almost exactly the language here quoted. In 25⁴ f. the setting also is the same. The passage reads,

the conviction that, as Theodoret of Mopsuestia puts it, "the truth of the divine words is beyond question, and these words cannot be neglected with impunity."

1. ס inserts after the number of the month באחד = באחד . This is an allowable arrangement, being actually found in 2 K. 25³; but if it had been that of the original text, the missing phrase would hardly have been lost. On the other hand, it is comparatively easy to account for the present text on the supposition that the day preceded the month here as well as in v. 7. The first word of a Hebrew book is easily overlooked. In this case the loss of באחד would make it necessary to change לחורש to באחד to render it intelligible.— לחורש Add as in 7¹ Hg. 1¹, 1², with 11, הבליך .—2. Bu. attempts to save this verse by removing it to the next and inserting it before יבנו , at the same time changing קצה to קצה ; but the result of such an emendation would not be satisfactory; for the troublesome clause would be almost as difficult to construe with v. 2 as in its present position, while the lacuna at the beginning of that verse would be more apparent than it now is.— קצה Add with ס גדול . On the construction, cf. Ges. 100. 2. R. 1. 3.—3. נאמר The pf. of אמר with ו implies a preceding declarative, like אמר or אמר in the inv. The Heb. of the clause supplied in the comments, קרא אל היה , would just fill the space now occupied by v. 2. Blayney suggests אמר , as in ג .—4. נאמר as in ג .—5. נאמר Not a prtc., but a noun. Cf. BDB. Acc. to Kō. 11. 100. 4 the vocalisation (—) is due either to a virtually doubled נ or the frequency of the word in a familiar expression. The latter is evidently the more reasonable supposition.— נאמר Without ה , acc. to Bö. 106. 5, on acct. of a following guttural. This explanation is mistaken, since, in all other cases (6), the word takes ה , even before a guttural. Cf. Ex. 4¹⁸ Ho. 2⁹ Mal. 3⁷.— נאמר The rarity of this word as a substitute for נאמר has already been noted. Cf. Hg. 1³. It occurs only three times in these chapters, and in one at least of them (7¹³) it is a part of an interpolation. It is therefore possible that Kenn. 249, which has נאמר , has preserved the original reading. Kenn. 150 has both, as if it had been corrected.— נאמר Om. ס 11. 4. נאמר Rd., with ס נאמר , and נאמר . Acc. to BDB., pl., of נאמר ; acc. to Kōh., Ke., Wri., irr. pl. of נאמר . Qr. נאמר . So 32 Kenn. mss., Hi., Lowe, et al. Rd., with 21 mss., ס נאמר . Cf. Baer (Notes, 81), We., Now., Marti, Kit.— נאמר , נאמר , which, since נאמר is represented in the final clause, נאמר נאמר , is probably a duplicate rendering. Hence it is not strange that in ס it should be wanting. Cf. 7¹¹ (6).—For נאמר at the end of the verse.—5. In ס , and sometimes in ס , both subjects are included in the first question; so also, in Jerome's commentary, in his translations from the Greek and the Heb. Such a division of the verse, however, does violence, not only to the accentuation, but to the symmetry of the passage.— נאמר = נאמר .—6. נאמר An adversative, cf. Gn. 20¹² 1 S. 29⁹.— נאמר supplies δέχεσθε , which, however, may be a mistaken rendering for נאמר , taken for נאמר , נאמר נאמר being a later correction.— נאמר adds ἐν πνεύματι μου = נאמר , after the manner of נאמר .—Accent, not, with Gins., נאמר , but, with Baer, according to the sense, נאמר .

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2. A SERIES OF VISIONS, WITH THEIR INTERPRETATIONS (17-6¹⁵).

There are eight of these visions. Some of them are described very briefly, others with considerable detail. They are not all equally distinct from one another, but fall into three groups, as follows: the first three, depicting The return from captivity (17-2^{17/13}); the fourth and fifth, of which the theme is The anointed of Yahweh (chs. 3 f., exc. 4^{6ab-10a}); and the last three, which may be grouped under the general heading, The seat of wickedness (5^{1-6⁸}). They are supplemented by a section on The prince of Judah (6⁹⁻¹⁵ 4^{6ab-10a}).

a. The Return from Captivity (17-2^{17/13}).

The visions of the first group, three in number, present successive stages in the history of the Restoration and prepare the way for an appeal with which the section closes. In the first vision the scene is laid in

— (1) THE HOLLOW OF THE MYRTLES (17-17).

In this vision the prophet sees a person to whom a troop of divinely commissioned messengers report, thus furnishing an occasion for an appeal to Yahweh in behalf of his people and a response assuring them of speedy deliverance.

7. To this vision is prefixed a date, doubtless, as is generally admitted, the date of the entire series. The prophet saw these visions in the same (Jewish) year in which he uttered the preceding

"And he sent to you all his servants the prophets, sent them early,—but ye did not hear, neither did ye incline your ears to listen,—saying, Return, each from his evil way and from the evil of his deeds, and dwell on the soil that Yahweh gave to you and your fathers for ever and ever." Cf. also 35¹⁵. Less exact parallels are found in 18¹ and Ez. 33¹¹. The remaining words of this verse, too, were evidently borrowed from Jeremiah, but they are here applied to Jeremiah's own generation rather than to any that had preceded it. Cf. especially 36⁹ ff.—5. One naturally expects the prophet's characterisation of the fathers to be followed immediately by a description more or less vivid of the fate that their flagrant and incorrigible neglect of Yahweh brought upon them; and at first this verse seems to answer that expectation. *Your fathers*, he says, as if he were about to make a statement concerning them, then suddenly changes the construction and asks, with a brevity that is very dramatic, *where are they?* This question reminds one of Is. 51¹³, "When he taketh his aim to destroy,—where is the fury of the oppressor?" the author of which, as appears from the next verse, meant to convey the idea that the oppressors of the exiled Jews would themselves speedily be swept out of existence. A similar interpretation in this case would suit the preceding context and accord with the facts of history. It was therefore adopted by some of the earlier commentators, Jewish and Christian.* It is forbidden by the latter half of the verse, *and the prophets,—do they live forever?* for it is incredible that Zechariah would have represented Yahweh as destroying his messengers with those who ignored their message. Jerome attempted to meet this objection by identifying the prophets here meant with the false prophets, who played an important part in the later history of the kingdom of Judah; but it is clear that in the preceding and following verses they are the predecessors of Zechariah, and the connection requires that the term here have the same meaning. Cf. also 7⁷⁻¹². Nor is it necessary, as in the Targum,† to put the second question into the mouths of the people. The two can be harmonised by supposing that the prophet is here thinking of the fathers and the prophets as merely two classes of men, alike mortal, in comparison with Yah-

* So Theod. Mops., Dru., Marck.

† So also van Hoonacker.

weh and his eternal purposes.—6. The contrast in the mind of the prophet is strongly expressed by the adversative *But*, with which this verse begins. It is not a contrast between men and God, but between men and the *words* and *decrees*, or the words as embodied in the decrees, of Yahweh promulgated through his *servants the prophets*. The words of Yahweh seem to be personified here, as is "the word of Yahweh" in other parts of the Old Testament. Thus, Ps. 147¹⁵ reads, "He sendeth his command upon earth; swiftly runneth his word." A more significant example is found in Is. 55¹¹, where the great prophet of the Exile puts into the mouth of the Deity these words:

So shall it be with my word,
that goeth forth from my mouth:
It shall not return to me empty;
nor until it hath done what I willed,
and prospered in that for which I sent it.

Zechariah pictures these punitive decrees of Yahweh as intelligent agents, like the angels, sent forth to execute upon offenders the decisions of the divine will. Cf. 5¹.* At any rate, with another of his rhetorical questions he asks, *did they not overtake your fathers?* referring, of course, to the calamities, repeatedly predicted by Jeremiah and others, which befell the Jews in the overthrow of their government and the banishment of the better classes of the country to Babylonia. Here, having reached a climax, he might have stopped. Indeed, it is only so far that the conduct of the fathers is reprehensible, and therefore not to be imitated. The rest of the verse, however, has its justification. It adds an item, *then they returned*, which enlarges the scope of the narrative, thereby giving it the character of a positive rather than a negative lesson. Nor is this all. The words put into the mouths of the fathers are at the same time an evidence of a changed attitude toward Yahweh and a vindication of Yahweh himself as a God of truth and the prophets as his messengers. This is their testimony: *As Yahweh of Hosts purposed to do to us, according to our ways and according to our deeds, so hath he done with us*. It is calculated to produce

* Cf. Piepenbring, *Theol.*, 250; cp. Dillmann, *Theol.*, 345 f.

prophecy, the second year of the reign of Darius Hystaspes, in the eleventh month, and, since the day began in the evening, the night before the twenty-fourth day of the month, or toward the middle of February in the year 519 B.C.

In this case some one has added the Babylonian name, *Shebat*, to the number of the month. On the names of the rest of the months, cf. Benzinger, *Arch.*, 200 f.; *DB.*, art. *Time*. Six more of these names occur in this and other late books: Nisan, the first (Ne. 2¹); Sivan, the third (Ezr. 8²); Elul, the sixth (Ne. 6¹⁹); Kislev, the ninth (Zc. 7¹); Tebeth, the tenth (Ezr. 2¹⁶); and Adar, the twelfth (Ezr. 6¹⁵).

Köh. is disposed to think that the appearance of these visions on the twenty-fourth of the month was a recognition by Yahweh of the devotion of his people in beginning work on the temple on the twenty-fourth of the sixth, and laying the foundation of the new structure on the same day of the ninth month. Cf. Hg. 1¹⁵ 2¹⁰. Too much, however, should not be made of this coincidence, lest some one should make the point that it stamps the chronology of the books of Haggai and Zechariah as artificial and unreliable. It should also be remembered that, as was shown in the comments on Hg. 2¹⁸, it is by no means certain that the foundation of the new temple was laid on the twenty-fourth of the ninth month.

Dru. justly criticises Jerome for saying that the month Shebat was "*in acerrimo tempore hyemis*"; for, although in February the rainy season is not yet ended, the weather is often very warm and pleasant and other tokens of spring are abundant.

This date, in the Massoretic text, is immediately followed by the introductory clause found in v. 1, *the word of Yahweh came to Zechariah, the son of Berechiah, the son of Iddo, saying*. In this case, however, it is not enough to recast it, substituting the first for the third person. The result, to be sure, would be a formula in the style of Zechariah, but one that would here be as useless as that for which it was substituted; for it also, if fairly and naturally interpreted,* would give the reader the impression that it was Yahweh who saw the vision to be described, which surely was not the thought of the original author. The only remedy is in dropping the disturbing clause altogether and connecting v. 8 directly with the date of the vision, as is done in Is. 6¹.†—8. On the given date Zechariah says he saw certain things. The word used ‡ is the one

* Cf. 8². 3. 7. 11.

† If Neumann had done this, it would not have been necessary for him to devote a long paragraph to explaining how a vision can be called "the word of Yahweh."

‡ ראה.

commonly employed to denote perception by means of the organs of vision. A literalist might regard this fact as a warrant for holding that the things and acts described presented themselves as objects to the physical senses; but there are features of this vision that are inconsistent with its objective reality, and, when the attempt is made to explain the whole series as literal scenes, the inadequacy of that method of interpretation becomes increasingly apparent. Note the angels mounted on horses in this, and the various symbolic objects or actions in the other pictures, especially the fantastic figure of the woman in the ephah. Cf. 5⁷. It is impossible also, in spite of the fact that Zechariah says the time was *at night*, to maintain that he saw the things described in his sleep. A sufficient reason for this assertion is found in the fact that he not only does not say, but apparently takes pains not to say, that he was dreaming. Even if it were necessary to admit that he intended to represent his visions as inspired dreams, the ease with which he passes from the language of the vision to that of ordinary prophetic discourse would dispel the illusion.* There are considerations, also, that make it improbable that these visions were produced in an ecstatic condition by the direct influence of the divine spirit† or under the stimulus of an intense and overpowering conviction. There are too many of them, and they too clearly betray forethought and invention. They must, therefore, be classed, with those of Am. 7¹ ff. Je. 1¹¹ ff. and Ez. 8^{ff.}, as literary forms in which the prophet clothed his ideas, whatever their origin, for the purpose of securing for them prompt attention among those whom he sought to instruct and influence. It is only just to add that, as will appear in the course of these comments, for attractiveness and effectiveness the visions of Zechariah fall below the average of those used by his predecessors. The first is rather obscure, but, as the scene is laid in the night, the indistinctness of the various figures introduced seems natural, if not intentional. Among these figures the first to appear is *a man*. Who the man is, Zechariah

* Köh. cites Ew. and Hi. as holding the view that the prophet is reporting a succession of dreams. Hi. in his commentary is rather ambiguous. Ew., although he refers to the visions as "*Traumgebilde*," adds that they are not really dreams, much as they resemble them, but that they were devised in their order for a deliberate purpose.

† So Köh., Ke., Wri., Or., et al.

does not explain, but the reader at once suspects that he, like the man in Ez. 8²* 40³ ff., etc., is a superhuman being, and therefore is not surprised to find that in a gloss to v. 11 he is identified with "the angel of Yahweh." This view has been questioned,† but it is a natural inference from the language used, and, as the evident superiority of the person whose identity is in question over all the others mentioned points in the same direction, it has been widely accepted.‡ On the title "angel of Yahweh," cf. Hg. 1¹³ and the comments. In this book it evidently denotes a visible manifestation of Yahweh. He is described, in a gloss which seems to have been added by some one who thought it beneath the dignity of the angel of the divine presence to be on foot while his attendants were on horseback, as *mounted on a bay horse*,§ but in a genuine clause as *standing*, or better, in the present connection, *wailing, among the myrtles*.

The myrtle (*Myrtus communis*) is not, as one would suppose from the English rendering of Is. 55¹³, a tree, but a shrub that seldom attains a height of more than eight feet. It is an evergreen, with fragrant leaves and delicate white flowers. It was a favourite among the Hebrews. Hence it is mentioned among the trees that testify to the prosperity of the Messianic age. Cf. Is. 41¹⁹ 55¹³. From it, as from the palm and other trees, they cut branches to make booths for the Feast of Tabernacles. Cf. Nu. 8¹⁵. In Lv. 23¹⁰ the willow takes the places of both the myrtle and the olive; a fact which favours the opinion that much of the priestly legislation took its final shape outside of Palestine. The myrtle is still common throughout Palestine, growing wild on the slopes of the hills and along the water-courses (cf. Vergil, *Georg.*, ii, 122; iv, 124), as well as in the gardens of the inhabitants. Cf. DB., art. *Myrtle*; Tristram, *NHIP.*, 365 f.

The myrtles the prophet has in mind are in a locality especially favourable to their growth, a *hollow*. This depression has been

* In this passage the correct reading is not "the appearance of fire" (שֵׁן), but "the appearance of a man" (אִישׁ). Cf. Toy, *SEOT*.

† Köh., Ke., Klie., Wri., Now., et al.

‡ So Ra., AE., Cal., Dru., Marck, Lowth, Bla., Ew., Hd., Pres., Or., Reu., et al. Some of these at the same time hold that the man is the son of God. This doctrine was widely current among the earlier commentators, but it did not pass unchallenged. Theodoret of Mopsuestia says in criticism of it, "Full of error and folly, nay, little short of impiety, is the teaching by some that he saw the son of God"; and again, in a passage that seems to have been mutilated by a more orthodox reader, he declares, "None of the prophets knew anything about the deity of the Only Begotten."

§ The word rendered *bay* (אָרֶם) is used of various shades of colour from pink to reddish-brown. Cf. Ct. 5¹⁰ 2 K. 3²² Nu. 19² Is. 63² Gn. 25²⁷.

identified with the Valley of Kidron, and that part of it about its junction with the Valley of Hinnom; and there is something to be said for this opinion: (1) This spot is the lowest near the city, and therefore most likely to be called "The Hollow." (2) It has always been a garden, being the site of "The King's Garden" of 2 K. 25⁴, and even in Zechariah's time the myrtle must have flourished there. (3) If, as some claim, the setting of the last vision (6¹ ff.) is the same as that of the first, this circumstance also is significant, for there is no other locality near Jerusalem that would so well suit both cases. Since, however, the prophet is describing, not a real, but an imaginary scene, perhaps the most that can be said is that the familiar scenery about the Kidron furnished him some of the materials for his picture. In this imaginary hollow he represents himself as seeing the angel of Yahweh, and not only him, but *behind him*, or, since the angel must be conceived as facing now one way and then the other, beyond him, a number of *horses*,—he does not say how many,—some of which are of a *bay* colour, others *chestnut** and still others *white*. The mention of these colours indicates that the horses were divided into troops. That they had riders is taken for granted. Who these riders were is explained in the next verse.—9. The explanation is given in answer to a question by the prophet apparently addressed to the person just introduced. There are those who hold that it is he who now makes answer,† and this opinion, besides being a natural presupposition, is favoured by the seeming identification of the two in v. 10. There are, however, serious objections. (1) The descriptive phrase that follows is superfluous as a means of identifying the angel of Yahweh. (2) Nor does it fit this person; for, as he has thus far not said anything, he cannot be described as one speaking with the prophet. On the other hand, a description is necessary for a new character, and this one suits an interpreter, especially if it be rendered *an angel that was speaking with me*. Indeed, in the form *the angel*, etc., it is capable of a similar inter-

* The derivation of the Heb. word שָׁרוֹק, *šarok*, from שָׁרַק, *šarak*, would indicate that it denotes a bright reddish colour; but whether, with Ges., one should render it as above, or, with his latest revisers (BDB.), *sorrel*, it seems impossible to determine. The rendering *speckled or dappled*, in which the Vrss. agree, has no warrant in מ.

† So Theod. Mops., Ra., Marck, Rosenm., Mau., Hi., et al.

pretation, for, thus translated, it is at the same time a description of a second person and an allusion to the familiar figure of the interpreter in the visions of Ezekiel. Cf. 8² f. 40³ ff., etc. It is therefore fair to conclude that the angel here meant is as distinct from the one of the preceding verse as he is from the second to appear in 2^{7/3}, and that he has a different function. He immediately declares his office. *I will show thee*, he says, *what these are*. He is here, as elsewhere in these visions,* a monitor and interpreter to prevent the prophet from missing anything that he should see or failing to understand its meaning.—10. It is not he, however, who actually gives the promised information. The reply comes from *the man that was standing among the myrtles*. Here, at first sight, seems to be a discrepancy indicating either that the idea of distinguishing two angels is mistaken, or, perhaps, that this verse is wholly (We.) or in part an interpolation. Neither of these inferences is necessary, as will appear, if due regard be paid to the following considerations: (1) The promise to *show* what the vision means does not require that the interpreter should do so by a direct and personal demonstration. (2) It is clear from the other visions that the prophet intended to make them as far as possible explain themselves. (3) A notable instance of the indirect method is found in the third, where the interpreter, instead of addressing the prophet, as he would have been expected to do, shows what he wishes the prophet to know by a message sent to a third person. In view of this example it ought not to seem strange for the prophet to put the answer to his own question into the mouth of the principal figure in the scene described. *These*, he says,—referring, not to the horses of various colours, but, as appears from v. 11, to their riders,—*these are they that Yahweh sent to traverse the earth*. Here are two or three points that deserve attention. In the first place, it is noteworthy that the angel of Yahweh, the speaker, here as in v. 12 and 3² distinguishes between himself as a divine manifestation to his people and Yahweh the God of the whole earth. Observe, too, that the messengers were apparently all despatched together, and that at the time to which the vision refers they have accomplished their mission. It is therefore clearly useless to seek

* Cf. 2^{7/3} 19 2/3 f. 41. 4. 5. 53. 10 61. 5.

for the key to the vision in the book of Daniel, or try, as some have done, to find in the colours of the horses symbols of any succession of events,* or empires.† Finally, it is significant that these horsemen, unlike those described in the Apocalypse (6), all had one and the same mission. This fact forbids the interpretation of the colours of the horses as intended, to use the language of Newcome, "to intimate the difference of their ministries."‡ Their mission was not to slay, burn and conquer, as Köhler explains, but, as appears from the next verse, to reconnoitre the earth§ and report on its condition. Now, a mission of this sort can evidently be executed quite as well and much more expeditiously by a given number of persons if they are divided into detachments and sent in different directions. It is therefore probable, especially in view of the unsatisfactoriness of other interpretations, that the prophet thought of these scouts as operating in this way and gave the horses different colours to distinguish the detachments from one another. He made the number three, if this is the original reading, perhaps because the sea to the west restricted his vision in that direction. See, however, 6⁶ f.

11. The horsemen do not wait for a direct command, but, on being introduced, make their report to the last speaker, who is again described as the one *who was standing among the myrtles*. They say, perhaps through a spokesman, *We have traversed the earth, and lo, the whole earth*—more exactly the population of the various countries of the earth—*resteth in quiet*. This statement at first sight seems intended to describe the state of things at the date of the vision,** but this can hardly be the correct interpretation. It is not probable that the adversaries of Darius were all subdued, and the Persian empire reduced to a state of complete tranquillity, by the month of February, 519 B.C.; or that, if the struggle for the throne was still in progress, the Jews, including Zechariah, were so ill informed with reference to matters in the East that they sup-

* For example, the varied fortunes of the Persian empire: Grot., Hd., et al.

† The Jews of Jerome's time saw in these colours symbols of the Assyrian, Babylonian and Medo-Persian, or the Medo-Persian, Macedonian and Roman empires. So Cyr., Klie., et al.

‡ So Bla., Köh. Ke., et al.

§ Not, as Luther and others render it, *the land*.

** So Dru., Grot., Marck, Lowth, Hd., We., Now., Marti, et al.

posed it had been decided. There are equally valid objections to the view that the prophet is here describing future conditions. The Jews in his day were not groaning in bondage and looking for deliverance from it, as such an interpretation would imply, but their fetters had been broken by Cyrus and they had since been free to return to their country and labour for its economic, if not for its political restoration. This is perfectly clear from the prophecies of Haggai; also from the last chapters of this collection, especially 6^{9 ff.}. A reference to the present and the future being improbable, there remains no alternative but, with van Hoonacker, to regard the vision as a picture of the past. The use of visions as a means of representing historical facts or truths is not without precedent in the Old Testament. There is a notable example in the book of Amos. The seventh chapter of that book begins with a series of three visions one object of which was effectively to portray to the sinning children of Israel the long-suffering of Yahweh in his dealings with them. If, therefore, Zechariah is here attempting to depict a historical situation, he is simply following the example of one of the greatest of his predecessors in the prophetic office. That this really is his object appears from a comparison of the language he uses here and in the following verses with that of the Second Isaiah.* The impression thus produced is only deepened when the next two visions are taken into account, for 2^{10/6 ff.} not only suits the Babylonian period, but cannot well be understood as referring to any other. For details, see below. There is one objection to the view proposed, namely, that according to v. 12 the angel of Yahweh refers to the indignation of Yahweh as having endured seventy years; but see below. The only way to avoid the adoption of some such explanation as is there suggested is to reject the date given in v. 7 and refer this and the following chapter to the period of the Exile; but such a course is forbidden by the organic relation between these chapters and the next four and the evidence that these last were written after the accession of Darius Hystaspes. On the whole, then, it seems best to interpret this first vision as a picture of the past, that is, of the period of the Exile. There was a time previous to the appearance

* Cp. v. 11 and Is. 14⁷; v. 12 and Is. 40¹; v. 14 and Is. 42¹³; v. 17 and Is. 44²⁶ 51¹.

of Cyrus as a conqueror when Babylon was apparently so powerful that it could fitly be called "mistress of kingdoms" (Is. 47⁶), and its dominion so generally recognised that the Jews could be represented as meeting the promises of their prophets with the sceptical questions, "Is the spoil taken from the mighty? or the captive of the terrible delivered?" and it is probably this period that Zechariah had in mind when he put into the mouths of the returned horsemen the report that, wherever they went, they found undisturbed quiet.—12. There are various places in the Old Testament in which the condition just described is plainly represented as desirable. Thus, when, in 3¹¹ and elsewhere in the book of Judges, the land is said to have "had rest" so or so many years, it means that a more or less serious conflict had been brought to a more or less satisfactory issue and the Hebrews permitted an interval of peace. Cf. also Is. 14⁷. In this case the result was not favourable to them, but disastrous; and the peace that followed was the prize of their enemies. The Jews themselves, to be sure, had a kind of rest, but it was the rest of a pygmy in the hands of a giant. They could not be satisfied with it, however clearly they might come to see that they themselves were to blame for their helpless condition. Indeed, the more keenly they realised their culpability, the more eagerly they longed, and the more earnestly they prayed, for the future favour of Yahweh. All this finds expression in the pathetic appeal, *how long wilt thou not have compassion*, or, to put it more idiomatically, *how long wilt thou refuse to have compassion, on Jerusalem and the cities of Judah?* The words might well have come from the prophet. His curiosity led him in v. 9 to ask about the horsemen and their significance. It would also have been natural for him, on hearing the report that there were as yet no signs of the interference of Yahweh in behalf of his afflicted people, to inquire how much longer they must wait for deliverance. Or, the interpreter might have acted as his spokesman. There are those who maintain that it must have been he who made the appeal, and that, therefore, either he is identical with the angel of Yahweh,* or the angel of Yahweh has been substituted for him,† because he is the one to whom the answer is addressed. Cf. v. 13.

* So Theod. Mops., Ra., Marck, Rosenm., Mau., Hii., et al.

† So Marti, Kit.

There are, however, good grounds for rejecting any such conclusion. In the first place, although, it must be confessed, Zechariah does not always express himself as clearly as one might desire, he seems to have intended to represent the angel who spoke with him as a mere interpreter. One would therefore hardly expect him to address Yahweh. On the other hand, there are reasons why the angel of Yahweh should be the next speaker. (1) It was he to whom the report of the horsemen was made. (2) A more convincing argument is found in the character of this angel as the prophet seems to have conceived him. He appears again, and very distinctly, in the fourth vision, where he rebukes Satan and rescues Joshua and his people from serious danger; in other words, he acts the part of a champion and defender of the Jewish people. In the book of Daniel this office is performed by the archangel Michael, whom another angel calls "the great prince who standeth for the children of thy people." Cf. Dn. 12¹. It must not, however, on this account be supposed that the archangel is intended.* The most that can be said is that Zechariah seems to have adopted a conception of the angel of Yahweh which prepared the way for the later doctrine according to which each people had its guardian angel. This, however, is enough to warrant one in believing that Zechariah gave to the angel of Yahweh the place he now occupies in this first vision. The angel of Yahweh, then, is the spokesman of Zechariah and his people, voicing their plea for mercy on the land that Yahweh has *cursed* with ruin and desolation *now seventy years*. The number seventy, as already noted, seems to contradict the suggestion that this vision relates to the past, being considerably too large for the period from the fall of Jerusalem to any date before the close of the Exile, an interval of only 586-538=48 years. This objection, however, can be answered by supposing either that, since the prophet evidently had in mind the passage from Jeremiah in which the Exile and its duration are predicted (25^{1st}), he reckoned from 605 B.C., the date of that prophecy, or that, starting from the fall of Jerusalem, he inadvertently included the nineteen years that had elapsed since the capture of Babylon and the end of the Exile. In either case the result would

* So Theodoret, á Lap., Grot., et al.

be near enough to warrant him in using the round number seventy.* Cf. 7¹.

13. The appeal is answered, and, as it seems, by *Yahweh* in person, for the prophet can hardly have meant to represent the last speaker as acting two parts in so close connection.† How, then, is he to be understood? Does he mean to convey the impression that at this point the Deity made himself more directly manifest than through the angel who had thus far represented him, thus adding another to the number of supernal beings present? Probably not. A more satisfactory explanation is found by comparing this vision with the eighth, where Yahweh seems to be present, but unseen, namely, in the palace before which the chariots are mustered. Thence he gives his agents the command to depart, and thence he addresses the interpreter. Cf. 6⁸. It is easy to imagine that in the present instance he speaks from the darkness round about him to the interpreter, and through him to the prophet, the *cheerful, comforting words* that follow. Cf. Is. 40¹.—14. They are given in the form in which the interpreter reported them to the prophet, commanding him to deliver them to his people. *I am very jealous*. Jealousy implies special interest on the part of one person for another. It often presupposes a bond between the parties that gives each of them a claim upon the other. The Hebrews represented Yahweh as having a peculiar interest in them;‡ as having, in fact, entered into a covenant with them by virtue of which he became, in a peculiar sense, their God and they his chosen people.§ They therefore felt that they owed him exclusive allegiance and that, in return, they might claim his special protection. Sometimes, however, a sense of their unworthiness inclined them to renounce this claim and throw themselves upon his mercy. Hosea goes almost too far in this direction. Cf. 8¹¹,

* For some of the earlier attempts to explain the number seventy, see Bla. and New. Köh. and others reckon from the third of Jehoiakim, when, according to Dn. 1¹, Nebuchadnezzar took Jerusalem the first time; but the passage on which their opinion is based is generally discredited.

† This is Stonard's idea. He says: "Those comfortable words certainly did not proceed from the interpreting angel, for to him they were addressed; nor from any of the company of horsemen, for they were only the messengers sent by Jehovah; still less can they be imagined to have come from Zechariah himself, and since no other person but the angel intercessor is described to be present, they must have proceeded from him. But he is no other than Jehovah himself."

‡ Cf. Am. 3² Ho. 11¹ Dt. 4³⁷ f. 7⁶ ff., etc.

§ Ex. 34¹⁰ f. Dt. 29^{10/11} ff. Je. 7²², etc.

etc. In v. ¹² the appeal is not for justice, but mercy. Here, therefore, the jealousy of God must be regarded, not as a hostile affection,* but as something in him analogous to the feeling enkindled in human beings for sufferers and against those who afflict them. The object of his ardour on its tender side is *Jerusalem, even Sion*. The name Sion was first, without doubt, applied to the comparatively low hill, pierced by the Siloam tunnel, on which the ancient city had its beginning.† The application of it was afterward extended over the whole of the ridge of which this hill is a part, including the site of the temple (Jo. 2¹, etc.), and finally over the larger city covering other eminences to the west and the north. Cf. Is. 52^{1 f.}, etc. In v. ¹⁷ and elsewhere‡ Zechariah seems to use it as a synonym for Jerusalem. It is therefore probable that it should here be interpreted as meaning the city rather than the sacred mountain, and that in the ruined and desolate condition in which it was left by the Babylonians. Cf. Is. 44²⁸ 54¹¹, etc.—15. The other side of Yahweh's jealousy reveals itself to the oppressors of his people. *But I am very wroth*, he continues, *against the careless, or arrogant, nations*. They are the same that are described in v. ¹¹ as resting undisturbed, enjoying the fruits of conquest. The strength by which they won their success has given them a reckless confidence that shows itself in boasting. This spirit is the one that Isaiah condemned in the Assyrians. Cf. 10^{13 f.}. Zechariah is thinking of the Babylonians as portrayed in Is. 47^{6 ff.}. Their arrogance would in itself be offensive to Yahweh; but the immediate cause of his anger is that, when he was only a *little wroth* with his people, and therefore disposed to punish them but lightly, these nations, being employed for the purpose, *helped*, but *for harm*. The idea is a familiar one. Thus, Isaiah (10^{6 f.}) rebukes the Assyrian for planning to exterminate those whom he was commissioned only to chastise, while the prophet of the Exile accuses the Babylonians of treating the Jews with such cruelty that in the end they paid double the divinely prescribed penalty. Cf. 47⁶ 40². Zechariah is here but repeating this accusation.§

* So New., Bla., et al.

† 2 S. 5⁷ 1 K. 8¹⁻⁴, etc.

‡ 21/7. 11/10 82 f.

§ There are several exegetes who see a discrepancy between this passage in its most obvious meaning and v. ², to avoid which they interpret "a little" as a limitation of the duration rather

16. *Therefore* introduces the divine purpose based on the facts above given. Because he has a special regard for Jerusalem, and it has already received from his hand double for all its sins, he *will return* to the city, the place of his former abode. The Second Isaiah describes the return of Yahweh as a triumphal procession, for which a highway is to be made through the desert, and at which all the world will wonder.* It would have been folly for Zechariah in his vision to copy this glowing prediction; for those for whose instruction and encouragement he wrote knew that it had not been fulfilled.† They felt, however, that Cyrus was as really an instrument of the divine will as Nebuchadnezzar, and they were prepared to believe that Yahweh had at last relented, so that he would henceforth reveal himself among them in *compassion*. Indeed, the prophet could, and did, go further. Haggai had accomplished his mission, and the foundation of the temple had been laid. It did not, therefore, require great faith to believe that this structure would be completed and the city restored; in other words, that the prediction of Is. 44²⁸ would be fulfilled. The prophet, at any rate, believed it, and, in testimony of his confidence, put into the mouth of Yahweh the remaining words of this verse: *My house shall be built therein, and a line*, the line used as a measure by builders, *shall be stretched over Jerusalem*. Cf. 2^{5/1 ff.}. Note that the emphasis is here on the material blessings resulting from the presence of Yahweh. In 8³ it is on the spiritual.—17. Here was an excellent opportunity for extravagant language such as even Haggai (2⁷) could not altogether repress. Zechariah, however, as v. ¹⁰ has shown, was more temperate than his contemporary. He therefore omits any prediction with reference to the future splendour of the new sanctuary. The most he permits himself, if the text is correct, is a general prophecy of prosperity. *The cities*,—in v. ¹² "the cities of Judah,"—he makes Yahweh say, *shall again overflow with good*, the temporal blessings which all men

than the severity of the divine wrath. So Ki., Grot., Marck, Lowth, Ston., Pres., Wri., et al. If, however, as has been shown, v. ² is an interpolation, there is no need of resorting to such violence.

* Cf. Is. 40^{3 ff.} 43²⁰, etc.

† They knew, too, that the overthrow of the Babylonian empire was not so spectacular an event as had been expected, and this is the reason why one (GASm.) does not find it predicted in this passage.

crave and which God bestows upon those who please him. This general promise is followed by another for the capital in particular: *Yahweh will yet*, in answer to the petition implied in v. 12, *have compassion on* Sion, and again*, as in the days of its prosperity, *take pleasure in Jerusalem*.†

Here ends the first vision. It is a picture of the past. At first it was not clear what Zechariah meant by it; but in the course of the above discussion his purpose has become more apparent. The Jews had been raised to the highest pitch of expectation by the prophecies of the Second Isaiah. The results, to them, of the triumph of Cyrus had fallen so far short of their hopes that they were grievously disappointed. Some of them must have well-nigh lost their faith in the God of their fathers. It was therefore time for some one who was sane, sober and practical to put the whole matter in a less tragical aspect, showing his people that Yahweh had after all really intervened in their behalf, and encouraging them to expect his continued assistance. This seems to have been Zechariah's object in his first vision. The practical effect of the saner view, as he doubtless foresaw, would naturally be an increase of interest and energy in the enterprise which he, as well as Haggai, probably regarded as the first duty of the restored community, the rebuilding of the national sanctuary. Cf. v. 16.

7. [עֲשֵׂה עִיר] The later idiom for *אָרָה עִיר*, which occurs only in Gn. 32²³ 37⁹ Dt. 12; cp. Dt. 12. [רִיאוּ—שִׁבְעָה] The reasons for regarding this clause as an interpolation are: (1) that neither Haggai nor Zechariah, in v. 1, adds the name to the number of the month; and (2) that the practice of so doing seems to belong to a much later date, being confined, except in one instance that requires special consideration, to Est. Cf. 7¹. [עִיר—רִיאוּ] For עִיר, v. 1; like רִיאוּ, Ez. 2⁶⁴, for רִיבּוּ, 1 Ch. 29¹, and נִקְיָה, Jo. 4¹⁹, for נִקְרָה, Ex. 23⁷, etc.; Ew. 1¹⁴.—8. [רִיבּוּ—אֵרָס] First suspected by Ew., it is omitted by We., Now., Marti, Kit. The objections to its genuineness are: (1) that the predicates רִיבּוּ and עִיר are hardly compatible with each other; (2) that the introduction of this clause produces the impression that the angel of Yahweh is the leader of the celestial scouts, and not, as in v. 11, the one to whom they report; (3) that there is no use made of it in the subsequent narrative; and (4) that, if the clause were genuine, רִיאוּ,

* The text has *comfort*, but see the critical notes.

† Cf. 2¹⁶⁷² 3² Is. 14¹. On the rendering *take pleasure*, see especially Is. 56¹ 58¹ 65¹² 66⁷,

which the later critics without warrant omit, would precede it, the second prtc. being introduced by the simple [הַהֲרִיסִים—ו] ὁ δὲ ὁπλῶν = *הַהֲרִיסִים*; ὁ δὲ ὁπλῶν = *הַהֲרִיסִים* and some curss., τὸν δὲ ὁπλῶν = *הַהֲרִיסִים*. The former reading is adopted by Theod. Mops., Theodoret, Che., Marti, van H., et al. It is easier, however, to explain these readings by 6¹ than it is to account for that of the text on the supposition that it is corrupt.—[בְּצִלָּה] So Houb., Norzi, Baer, Gins.; for בְּצִלָּה. Other readings are: Fürst, בְּצִלָּה, Bö., and בְּצִלָּה, Ew., BDB., all with the general sense of *in the shadow*. Cf. ὁ, κατασκῶν; ὁ, [בְּצִלָּה]. The rendering *in the hollow* is evidently preferable if the correctness of *הַהֲרִיסִים* is maintained.—[אֲחֵרִים] Marti suggests *אֲחֵרִים*; but that would naturally mean that the horsemen were between the angel and the prophet, which can hardly be what the latter intended.—[שְׂרָקִים] ὁ δὲ ὁπλῶν have *καὶ φάρσι καὶ ποικίλοι*, a reading which, at first sight, favours the view that *ἄλ* originally had horses of four colours; but the similarity of the two here named, and the omission of the former by ὁ δὲ ὁπλῶν, some curss., ὁ δὲ ὁπλῶν, make it probable that this one is a gloss to the other. If, therefore, ὁ has preserved a fourth colour in *ποικίλοι* = *בְּרִירִים*, it has lost the one represented by *שְׂרָקִים*. For the latter Marti rds. *שְׂרָקִים*, thus bringing this passage into accord with 6¹. It does not, however, seem necessary that the two passages should so perfectly agree, or natural that, if Zechariah wrote *שְׂרָקִים*, this comparatively familiar word should have given place to the ὁ δὲ ὁπλῶν of the present text. Asada, following ὁ δὲ ὁπλῶν, reads *שְׂרָקִים*; but the *ו* need not be supplied unless *וּבְרִירִים* is added. Cf. Ges. 1¹²² 1. R. 2. 9.—[וַיִּזְכֹּר—בִּי] וַיִּזְכֹּר, the later idiom for *וַיִּזְכֹּר*, which occurs only in Gn. 32²³ 37⁹ Dt. 12; cp. Dt. 12. [רִיאוּ—שִׁבְעָה] The reasons for regarding this clause as an interpolation are: (1) that neither Haggai nor Zechariah, in v. 1, adds the name to the number of the month; and (2) that the practice of so doing seems to belong to a much later date, being confined, except in one instance that requires special consideration, to Est. Cf. 7¹. [עִיר—רִיאוּ] For עִיר, v. 1; like רִיאוּ, Ez. 2⁶⁴, for רִיבּוּ, 1 Ch. 29¹, and נִקְיָה, Jo. 4¹⁹, for נִקְרָה, Ex. 23⁷, etc.; Ew. 1¹⁴.—8. [רִיבּוּ—אֵרָס] First suspected by Ew., it is omitted by We., Now., Marti, Kit. The objections to its genuineness are: (1) that the predicates רִיבּוּ and עִיר are hardly compatible with each other; (2) that the introduction of this clause produces the impression that the angel of Yahweh is the leader of the celestial scouts, and not, as in v. 11, the one to whom they report; (3) that there is no use made of it in the subsequent narrative; and (4) that, if the clause were genuine, רִיאוּ,

horns as meaning kingdoms, that, in other words, these horns represent political powers. The disagreement arises when an attempt is made to identify the powers. Now, it is clear that, since the horns are described as those that produced a dispersion, the first thing to do is to fix the date and circumstances of this event, or series of events. The text seems to furnish the necessary data. It says that these horns scattered, not only Judah, but *Israel*. But Israel, when used in conjunction with Judah, regularly denotes the northern, in distinction from the southern, kingdom and it is regularly so used even by the later prophets.* If, therefore, as one has a right to expect, it is used in that sense in this connection, the dispersion to which the prophet refers must include that of the northern as well as the southern tribes; in other words, one must reckon Assyria as well as Babylonia among the powers involved.† This is the natural inference from the text as it reads, but such an inference does not harmonise with the impression derived from the preceding chapter. The dispersion to which allusion is there made is the dispersion of Judah only, the result of the capture of Jerusalem by Nebuchadrezzar. This fact excites doubt concerning the genuineness of *Israel* in the passage under consideration, and the doubt thus excited is confirmed by v. 4, where the horns are again introduced, but the name Israel is omitted. It follows that here, also, the prophet had the Judean dispersion in mind, and that he used the horns to represent the power or powers instrumental in that catastrophe.‡ Rashi recognises only one power, "the Babylonians at the four winds of heaven";§ and his view is not without a semblance of support in the wide extent of the Babylonian empire under Nebuchadrezzar, by virtue of which he, like the kings before and after him, called himself "king of the four quarters."** Still, it must be rejected, because the Babylonians, though the strongest, were not the only people that helped the Jews to their

* Cf. Je. 35. 11. 18 51 Ez. 9. 27-27, etc.

† So Jer. Cyr. Ki. Dru. Klie. Ston. Pres., Pu., Wri., et al.

‡ The adoption of this emendation is greatly to be desired. It will prevent any further violence to the troublesome name, which has been interpreted, not only as an honorary title, Ke., but as a collective title for rural as distinguished from urban, Or., common as compared with noble, Neumann and even faithless, as contrasted with faithful Jews, Klie.

§ So van Hoonacker.

** KB., iii, 1, 108 f.; 2, 96 f.

destruction,* as the use of the plural in v. 4 clearly indicates. There is equally good ground for rejecting any interpretation which makes the horns represent four distinct powers including Babylonia. The reply is that, as the Jews had more than four adversaries, but no others of the same class with the Babylonians, it is impossible to identify the other three, and that, this being the case, the vision becomes meaningless. The impossibility of finding a power or powers that the prophet can safely be supposed to have had in mind makes it necessary to give to the horns a broader interpretation. Theodoret of Mopsuestia does so. He says that they designate "those who from many sides attacked" God's people, "and sought in every way to injure them," the number four being chosen, because the Hebrews, like others, divided the world into four quarters and naturally represented anything coming from all directions as coming from the cardinal points. Cf. "the four winds of heaven," 6⁵.† This seems to have been nearly the thought of the prophet; but in developing it care must be taken to avoid the mistake of including, as many have done, the enemies of both kingdoms, or those of the Jews after the Babylonian period, for these horns symbolise the power only of the peoples, especially the Babylonians, who by their hostility contributed to the final overthrow of the Jewish state and the banishment of the Jewish people from their soil.

2³/1²⁰. The vision is not yet complete. *Yahweh*, says the prophet, imitating the phraseology of Amos in the first four of his visions (1¹. 4. 7 8¹), *showed me four workmen*. Not that, at this point, *Yahweh* called his attention to something that he had not before noticed. The figures were now first brought upon the scene. They were figures of men of skill and strength, fitted, therefore, for any task, able to build, but no less, to use the words of Ez. 21^{30/31}, "skilful to destroy." On the number of the workmen, see below.—2¹/1²¹. The prophet seems to have conceived of the workmen as having something distinctive, either in the dress they wore or the implements they carried, which made them at once recog-

* Cf. Je. 12¹⁴ Ez. 25³. 28²⁴ 35⁵, etc.

† Similarly, Lu., Cal., Ribera, Marck, New., Rosenm., Hi., Köh., Hd., Burger, Per., We. Now., Marti, et al.

nisable. At any rate, he does not ask who they are, but only, *What are these coming to do?* The reply, doubtless from the interpreter, first repeats the explanation just given, *Those are the horns that scattered Judah*; adding a clause descriptive of the thoroughness with which the hostile forces did their destructive work, *so that he*, meaning Judah, *did not*, because he could not, *uplift his head*. The condition thus described is the condition of the Jews during the Exile, when they dared not believe that they could be taken from their mighty conquerors. Cf. Is. 49^{21 f.}. For a similar figure, see Am. 5². Turning now to the workmen, the interpreter explains, *These are come to cast down*. Here again it is easy to mistake the prophet's meaning. Just as the prominence of the Babylonians in the dispersion of the Jews seems to mark them as the power symbolised by the horns, or one of them, so their overthrow by the Persians seems to require that these latter be regarded as the power, or one of four such powers, represented by the workmen. In this case, however, as in the preceding, the first impression is erroneous. Indeed, it will be found, not only that the workmen do not represent Persia alone or with any number of other powers, but that they have a clearly different function. The only satisfactory explanation for them is suggested by 1^{10 f.}, and more clearly indicated in 6^{5 ff.}. In the latter passage there is evident reference to the conquest of Babylonia. In alluding to it, however, Yahweh ignores human instrumentalities. It is his angelic agents who have appeased his spirit in that region. Now, since the passage under consideration appears to be a forecast of the event described as accomplished in the vision of the chariots, it is fair to conclude that here also the prophet, like Ezekiel in his description of Gog and his followers, is employing the apocalyptic method, and that therefore these workmen, as Jerome perceived, represent the supernatural means through which Yahweh accomplishes his purposes.* They are four in number to indicate that the penalty for the injury done Judah will be as comprehensive as the offence was general. They will *cast down† the horns*, utterly destroy the power, *of all the nations that uplifted themselves*,

* Similarly, Theod. Mops., Cyr., Theodoret, Lu., Cal., Dru., & Lap., Köh., GASm., et al.

† Elsewhere horns are "cut off." Cf. Je. 48²³ Ps. 75¹¹ La. 2³.

used violence, *against the land of Judah, to scatter it*, or, more strictly speaking, its inhabitants.

The tameness of the prophet's language is even more noticeable in this than in the preceding vision. The reason is the same in this case as in the other. He is dealing with comparatively recent history, especially the conquest of Babylonia, an event which, although it had great significance for the Jews, was anything but spectacular. The capital, so far from resisting the Persian conqueror, yielded without a blow. In fact, when Cyrus entered the city, it greeted him as its deliverer. It would have been worse than useless for the prophet, in this vision, to enlarge upon the simple fact that the conqueror of Judah had been punished. Having presented this to the best of his ability, he passes to the third and final phase of his present subject.

2^{1/18}. In 6 II §^{1, U}, as in English, this verse and the three that follow are reckoned to ch. 1.—[וּמֵרָאָה] Here and in v. 5³ for וּמֵרָאָה, which is found 5¹ 6¹; here also acc. to 4 Kenn. mss. Cf. Ges. 1142. 2 (18) 72. 6. R. (1).—2. [בְּהָאֵלֶּה] Add, with 6 §, אֲרֵי, as in 1⁹ 4¹ §¹.—[אֵת יִשְׂרָאֵל] The most convincing reasons for pronouncing this name an interpolation, (1) that it does not fit the context, and (2) that it is wanting in v. 4, have already been stated. Note in addition, (3) that it is not found elsewhere in the book except in 8¹³, where it is as much out of place as in this passage.—[וַיִּרְשְׁלֹם] Om., with Kenn. 180, 6 §^{1, U}. The omission of אֵת, also, is against it. Both names are disregarded by We., Now., Marti, Kit.—3. [וַיִּרְשְׁלֹם] According to Mich. and others to be pointed וַיִּרְשְׁלֹם and rendered *plowmen*; but such a rendering requires too much explanation in v. 4.—4. [וַיִּרְשְׁלֹם] Some mss. have וַיִּרְשְׁלֹם.—וַיִּרְשְׁלֹם adds *καὶ αὐτοὶ* = אֲרֵי, as in 1⁹ 4¹ §¹.—[וַיִּרְשְׁלֹם] Rd., with Kenn. 178, 6 §^{1, U}, אֵלֶּי. Acc. to We. a scribal error. Without it the words that follow would read, *The horns that scattered Judah, so that he did not uplift his head, them to terrify came these*, etc. This rendering, however, is not satisfactory. (1) The construction וַיִּבְאוּ requires that a complete sentence precede it; and (2) the phrase וַיִּרְשְׁלֹם אֵת, on which this emendation is based, as will be shown, is itself an interpolation. The pron., therefore, must remain if the words following are recognised as genuine. Marti omits them as far as וַיִּבְאוּ, also וַיִּרְשְׁלֹם, at the same time substituting וַיִּבְאוּ for וַיִּבְאוּ, and, at first sight, he seems justifiable in so doing; but there are contrary considerations. The clause, *These are the horns that scattered Judah*, is not a mere repetition of the angel's first answer. The addition of the next transforms it from a statement of fact into an explanation and a justification of the

workmen's purpose. The latter clause, however, should be emended by inserting *אשר* before *אשר*, with Köh. and others, or, with We., substituting the former for the latter. Cf. Mal. 2⁹. If the former method be adopted, *אשר* might be pointed as a prtc. *U's per singulos viros. Et nemo . . .* appears to be a case of free expansion. *G* takes greater liberty with the text, adding the irreconcilable gloss, *καὶ τὸν Ἰσραὴλ κατέαξαν*.—ויבאו] *G*¹¹ Jer. have *καὶ ἐξήλθον*; but *G*¹², *καὶ ἐσῆλθον*.—להרריר אהם] *G*, *δξύναι*; whence Bla. conjectures that the original reading in *M* was *להרריר*, *sharpening their coulters*. Gunkel (*Schöpfung u. Chaos*, 122) suggests *להרריר*. The coulters, however, does not seem the suitable instrument for the purpose of casting down the horns. Nor is it probable that *להרריר* is a mistake for *להרריר* (حرر, Houb.), להרריר (Secker) or להרריר (Marti). A verb with any such meaning would come more naturally after than before *ליריות*. The same is true of the one found in the text, and this is one reason for suspecting the genuineness of the whole clause. Another is the use of the masc. for the fem. suf. in *אדם*. Cf. Ex. 27² Ps. 75^{11/12}. Finally, note the absence of *ו* before *ליריות*. The clause can best be explained as a gloss to *קרנות הגנים*, the antecedent of the sf. of *אם* being *הגנים*. Perhaps, however, the vb. was originally *להרריר*.—להרריר] The word sounds strange with *אשר*, the regular idiom having *הרים*. Rd., therefore, *הנישאים*, *that uplifted themselves*, and omit this word.—א] Rd., with *G U S T*, *על*.

(3) THE MAN WITH THE MEASURING LINE (*2^{5/1-9/5}*).

In this his third vision the prophet sees a man on his way to measure the site of Jerusalem, to whom he afterward hears the interpreter send a message foretelling the limitless growth and prosperity of the city under the protection of Yahweh.

5/1. There has been some difference of opinion with reference to the identity of the *man with a measuring line*. Thus, Rashi, Maurer and others think he is the same with the interpreter, ignoring the obvious fact that the prophet does not introduce the latter until the former has answered his question. It is also a mistake to identify him with the angel of Yahweh as Jerome, Keil and others have done. The angel of Yahweh, although he, also, in 1⁸ is called a man, always takes the leading part in any scene in which he appears. Cf. 1¹¹ 3^{1 ff.}. This is a subordinate figure, like the horsemen of the first vision, whose part it is to furnish an occasion for the promise that is to follow.—6/2. A line like that

which the man is represented as carrying had various uses among the Hebrews. When employed as a symbol, therefore, it might have one or another of several different meanings. In the first vision (1¹⁶), to be sure, when Yahweh said, "A line shall be stretched over Jerusalem," the words were a promise that the city should be rebuilt; but no Jew could forget that Amos had used the same figure of the partition of Samaria among foreigners, and the author of 2 K. 21¹³ of the destruction of the Judean capital. The fact that the symbol was thus ambiguous, perhaps, is one of the reasons why the prophet pictures himself as asking the man, *Whither art thou going?* Another is his fondness for the interrogative style. The answer is not precisely the one that 1¹⁶ would lead the reader to expect; for, instead of repeating the promise of that passage, the man says he is going *to measure Jerusalem, to see how wide it is, or is to be, and how long*. Nor is it at once apparent what he means by these words. Marti sees in them an expression of "impatient curiosity" concerning the dimensions of the future city. There is, however, little ground for asserting the existence of any such sentiment in Zechariah's time. A better interpretation is suggested by v. 8. In view of the prediction there made it seems best to regard the man with the measuring line as representing the narrower and more cautious Jews, who, in spite of the preaching of Haggai, formed an influential practical party. They were patriotic in a way. They wished to see Jerusalem restored. They were perhaps doing what they could to rebuild it. But they insisted upon caring first for the material needs of the community, and planning in this or any other direction only so far as tangible resources would warrant. They were the people who, when Haggai began his agitation, said that the time had not come to build the house of Yahweh. Cf. Hg. 1². They doubtless thought it much more important that the city should have a wall than a temple,—but they would not have approved of a wall of unnecessary dimensions. They might have been called "the party of the measuring line."—7/3. At this point the interpreter is again introduced, according to the Greek Version, as *standing near the prophet*. At the same time *another angel* is described as *coming toward him*, namely, the interpreter. This is not the angel of Yahweh,

the man among the myrtles of the first vision;—he would hardly be called “another angel” or assigned to an inferior position;—but apparently a third whose only function is to act as messenger for the interpreter.—8/4. The second of the points just made takes for granted that the speaker in this verse is the interpreter, and the angel his messenger. This has frequently been denied.* The question hinges to some extent on the further inquiry with reference to the person in the command, *Run, speak to yonder youth*. Many have taken this youth for Zechariah himself,† and drawn important conclusions from the term by which they supposed him to be designated. The more defensible opinion, however, is that he should be identified with the man with the measuring line; for the term fits him, employed as he was, better than the prophet, and the message, though intended for the prophet, would naturally be addressed to the one who was making the useless measurements. The bearing of this result on the main question is evident. If the youth is the man with the measuring line, it must be the interpreter who sent him the message, and not the other angel, who would have had to take the interpreter from the prophet’s side for the purpose. Finally, it should be observed that the contrary opinion makes the interpreter dependent on the other angel for the very knowledge which his office implies. It is the interpreter, then, who sends, and the other angel who carries, the message.‡ It is a rebuke of the selfish and faithless opportunism that the youth represented, and a protest against permitting “the day of small things” to determine the future of Jerusalem. Zechariah,—for, of course, it is he who is speaking through the interpreter,—although, as has been shown, he could not ignore facts, had imagination. He shows it here by refusing to set a limit to the growth of the city, predicting that it will burst all bounds, extend itself indefinitely, and *lie open like the villages of the country on account of the multitude of men and cattle in it*. Cf. Je. 49³¹ Ez. 38¹¹.—9/4. The prophet did not, in the preceding verse, give the ground of his confidence. It now appears that he based his prediction concerning the future of the city

* So Jer., Theod. Mops., Dru., Pem., New., Bla., Ston., Ew., Ke., Pu., Reu., van H., *et al.*

† So Jer., AE., Cal., Rib., Dru., á Lap., Pem., Bla., Lowth, Rosenm., Ke., Köh., Pres., Pu., *et al.*

‡ So Marck, Mau., Hi., Klic., Or., Wri., Per., We., Now., Martí, *et al.*

on the promised presence of Yahweh. The temple was already in building. When it was completed, and the service therein resumed, he saw that Jerusalem would no longer be merely a little mountain town, the refuge of a few struggling Jews, but would inevitably become the religious shrine and capital of a race; and he expected that the God of their fathers would again reveal himself to them there. Cf. vv. 11-15 8³. Then, as truly as in the days of the Exodus, he would be *a wall of fire* round about*, a sure defence, if any were needed, against their adversaries. Cf. v. 15/11 8²² f. Is. 26¹. The prophet also makes Yahweh promise to be a *splendour* in the city. Haggai had seen a similar vision (2⁷), but the splendour he saw was that of gifts of silver and gold brought to the new temple. That seen by Zechariah is the splendour of the divine presence symbolised by the fiery cloud which Ezekiel saw enter the sanctuary (43^{1 ff.}), but more gloriously manifested in the reign of truth and holiness among the fortunate inhabitants of the future city. Cf. 8³.

In the foregoing comments it has been taken for granted that, while, in the first two visions, Zechariah was dealing with the past, in this third he was attempting to forecast the future. There is nothing in the text to contradict this supposition. It is confirmed by the fact that the prophecy here made, unlike those that have preceded it, does not harmonise with conditions either before or after the time of the prophet. The city did not prosper as he expected, and Nehemiah, after nearly three-quarters of a century, was moved to rebuild the wall, as the only means of preserving the inhabitants from dispersion or annihilation. The three visions thus far examined, therefore, form a series the object of which was, by a review of the past, to prepare the reader for increased faith in God for the future. It was evidently constructed in imitation of that in Am. 7. For later parallels, see the visions of chs. 7 f. of Daniel, and the interpretation of ch. 11 of the same book.

5/1. Here begins ch. 2, acc. to G II, also acc. to H in the great polyglots.—[וארא] 2 Kenn. mss. rd. ואראה. Cf. v. 1.—6/2. [ואמר] Add, with G H, ארבה.—[ארכה] H reverses the order.—7/3. [ויצא] We.,

* Ex. 14²⁰ should read, “When it became dark, it,” the pillar of fire between the Hebrews and the Egyptians, “lighted the night.” Cf. We., Hex.; Baentsch, Ex.

following Θ ($\lambda\sigma\tau\eta\kappa\epsilon\iota$), rds. עָרָה. So also Now., Marti, Kit. Better, with Asada, נָצַב.—8/4. אָרָה] Rd. אָרָה. Cf. Ges. § 31. 2. R. 1. 4 Kenn. mss. rd. אָרָה. Θ ABQ Γ add λέγει.—הָרָה] For הָרָה. Cf. Ges. § 34. 2. R. 1. —פְּרִיָה] Adverbial acc. = בְּפִרְיָה. Cf. Ges. § 118.5 (c); Dr. § 161 (3). Θ , κατακάρπως, as if from פְּרִיָה, fruitful. Cf. Ez. 19¹².—9/5. אָרָה] Emphatic. Cf. Ges. § 135. 1.

(4) AN APPEAL TO THE EXILES (2^{10/6-17/13}).

The rest of the chapter has usually been treated as a part of the preceding vision, but this arrangement must be abandoned. The reasons are as follows: (1) The speaker is not the same as in v. 9, but the prophet now takes the place of the interpreter. This appears from his references to himself in vv. 12^{f.}; also from the fact, itself another reason for making these verses a separate paragraph, that (2) the persons addressed are no longer any of those who have appeared in the visions, but the Jews who still remain in Babylonia. Finally, (3) these verses are not an enlargement upon the third vision, but an appeal based upon the whole trio, in which the prophet exhorts his people to separate themselves from the nations destined to perish and return to Palestine, there to enjoy in a restored community the presence and protection of Yahweh.

10/6. The prophet does not at first designate by any name those whom he is addressing. He simply exhorts them to *flee from the north country*; but it is only necessary to turn to v. 11 to find that the north country is Babylonia and those who are exhorted to flee thence exiled inhabitants of Jerusalem. This summons does not, as Koster* claims, imply that previous to this time no Jews had returned from Babylonia. The prophet would hardly have presented the past as he has in the preceding visions if the promises there made had not to some extent been fulfilled. It means merely that, although, as 6¹⁰ clearly shows, some of those who had been carried into captivity, or their descendants, had returned, their number was comparatively small, and that those who had the interests of the new community at heart felt the need of further reinforcements from the same direction, especially in the work of rebuilding the national sanctuary. The exhortation, as already in-

* Die Wiederherstellung Israels, 20.

timated, is repeated in v. 11, but these two members of a parallelism are separated by a parenthetical clause which seems to have been intended to explain the presence of the Jews in Babylonia. One rendering for it is, *for to the four winds of heaven have I dispersed you*.—11/7. Now follows the second member of the parallelism. This time, however, as in Is. 51¹⁶, the Jews, although they are in Exile, are addressed under the familiar name *Sion*,—perhaps originally *daughter of Sion*, which occurs Is. 52² and La. 4²² in the same sense. That the exiles, and not, as one might at first sight think, the actual inhabitants of Jerusalem, are meant, is clear from the added phrase *dwellers in Babylon*. The language used was calculated to remind them of their birthright.

12/8. The speaker next proceeds, as if about to give a reason for the summons he has issued, but interrupts himself, or is interrupted, by a parenthetical statement that has never been satisfactorily explained. It reads, literally, *after glory he sent me*. The subject is evidently Yahweh. The object, who is undoubtedly the same as in vv. 13/9 and 15/11, must be the prophet. There is great difficulty with the phrase *after glory*. The English words would naturally be taken to denote the purpose of the speaker's mission, namely, to obtain for himself or another glory in the sense of *renown*. It does not seem to have occurred to any one to take the word in another meaning frequent in the Old Testament, that of *splendour*, which, when it refers to the Deity, becomes synonymous with the manifestation of Yahweh. Cf. Ez. 3²³. If this sense be given to it in the present instance, the troublesome clause will become a simple statement, apparently by the prophet, that Yahweh gave him the message he is delivering after the vision, or series of visions, previously described. It seems to have been suggested by the resemblance between the experience of Zechariah and that of Ezekiel as recorded in the first two chapters of his book. In fact, the words here used were evidently borrowed from that book. In 1²⁸ Ezekiel describes the theophany he has just witnessed as having the appearance of a rainbow. "This," says he, "was the appearance of the likeness of the glory of Yahweh." Then he proceeds (2^{1ff.}) to tell how, after this vision, the Spirit set him upon his feet and Yahweh said to him, "Son of man, I send thee," etc., which

he might have condensed, and Zechariah did condense, into the brief statement, *After the glory (vision) he sent me.** The next following words must now be construed with the verb preceding the parenthesis, and, since in v. 13/9 Yahweh speaks, not to, but concerning, the nations, the prophet probably intended to say, *Thus saith Yahweh of Hosts concerning the nations that plunder you.* He nowhere clearly indicates to which of the nations he refers. The only other hint of their identity is in v. 13/9, and this is easily misunderstood. It reminds one of the references in Is. 40 ff. to Babylon and its cruelty. Cf. 47⁶ 49²¹ f., etc. This, however, cannot be the prophet's thought; for the oppression and deliverance of which he is now speaking are subsequent to the fall of that city. The key to the problem is found in Ezekiel. In chs. 38 f. of that book the prophet describes an invasion of "a land restored from the sword" and inhabited by "a people gathered from the nations," meaning Palestine, by Gog, the great prince of the North, at the head of a polyglot horde of plunderers (38⁶ 8. 12); but by the help of Yahweh, he says, the chosen people will finally triumph and "plunder those who plunder them." Cf. 39¹⁰. It is these nebulous followers of Gog on whom Yahweh is about to pronounce sentence.† The decree, however, is again delayed, this time by a reason for it inserted, apparently, by the prophet, *for he that toucheth you toucheth the apple of his (Yahweh's) eye.*‡ In other words, it is "the jealousy of Yahweh of Hosts" that "will do this." Cf. Is. 9^{6/7} Zc. 1¹⁴ 8². On the figure, see Dt. 32¹⁰ Ps. 17⁸.

13/9. Yahweh, finally permitted to speak, announces his purpose with reference to the nations described. *I will wave my hand over them*, he says. This gesture by the king of Assyria (Is. 10²²) denotes a threat; when attributed to Yahweh (Is. 11⁵ 19⁶), like that of stretching forth the hand, which is a favourite with Ezekiel (6¹⁴, etc.), it symbolises the exertion of his omnipotent power. So here, the result being that the nations over whom he waves his hand be-

* Of course, if this clause is a gloss, its value as evidence that in this paragraph Zechariah is the speaker is somewhat diminished. Cf. v. 10⁶.

† It is interesting to note that among these nations, according to 38⁵, were the Persians; but the text and interpretation of that passage being in dispute, it is not safe to lay much stress upon it. Cf. Ez. 27¹⁰.

‡ Not, as Ki., Bla., et al. render it, *his own eye*.

come *spoil for their servants*, especially the Jews. For an extended description of the terrors of that day, see Ez. 38¹⁷ ff. Note, also, the parallel passage (Ez. 39¹⁰) already cited. At this point there is a slight break in the paragraph. The prophet takes advantage of it to speak for himself and claim divine inspiration. He appeals to the future. He expects that the prediction just made will be fulfilled. When it is, his people, he is confident, whatever they may now think of him, will recognise him as a genuine prophet. *Then*, he says, *shall ye know that Yahweh of Hosts sent me.* This form of appeal is peculiar to Zechariah. See v. 15¹¹ 4⁹ 6¹⁵, and compare one very common in Ezekiel, "Then shall ye (they) know that I am Yahweh" (6⁷ 10), etc.—14/10. The prophet takes for granted that his summons will be heeded, and that his scattered compatriots will return to their country. In fact, he goes much further and calls upon the *daughter of Sion* to sing and rejoice at the inspiring prospect. First he puts into the mouth of Yahweh the promise, *I will come and dwell in thee.* Here, as in Is. 10²² and elsewhere, the daughter of Sion seems, strictly speaking, to be the city of Jerusalem, rather than its inhabitants; hence the rendering *in thee*; but, since in such cases the writer must always have had the people in mind, the exact application of the figure is not of the first importance. The prophet is looking forward to the fulfilment of the vision in which Ezekiel (43¹ ff.) saw the glory of Yahweh come from the east and, entering the new temple, fill the whole house; and heard a voice from the house, saying, "The site of my throne . . ., where I will dwell in the midst of the children of Israel forever." The residence of Yahweh in Jerusalem, however, meant more to Zechariah than a splendid spectacle, or even the richest material blessings that he could imagine; for in 8³ he represents the divine presence as manifesting itself in the transformation of the city into the likeness of his faithfulness and holiness. Cf. 8⁸.—15/11. This is a lofty conception, but narrow withal. The Second Isaiah had taught a larger doctrine, especially in those passages in which he sought to enlist his people in a mission to the world. Cf. 42⁶ 49⁶, etc. His teaching found a faint echo in Hg. 2⁷. Zechariah boldly adopts it. *Many nations*, he says, as if he were reproducing Mi. 4¹ ff., *shall join themselves to Yahweh in*

that day. This means more than the homage, tribute or service of Is. 45¹⁴ f. 49² 55⁴ f. It means, as the next verse clearly teaches, the acceptance of the invitation of Is. 45²² and the unlimited extension of the Abrahamic covenant. Cf. Is. 44⁵. And they, the other nations, as well as the Jews, the prophet makes Yahweh say, shall be to him a people. Zechariah, however, is not a thorough-going universalist, for he adds, always in the name of Yahweh, and he will dwell, not among them, but in thee. In other words, although all nations may now be received into the covenant with Yahweh, he cannot be everywhere worshipped; but—and this is made as clear in 8²⁰ ff. as in Micah—the new temple at Jerusalem is the shrine, and the only one, of the God of the whole earth. It is therefore not strange that in 6¹⁵ the most remote peoples are to share the labour and honour of rebuilding the sanctuary. This, the attainment of Yahweh's purpose, will also redound to the honour of the prophet, as he, thereby disturbing the course of his own discourse, reminds the reader.

16/12. That the interpretation above given is the correct one, is shown by the way in which Zechariah dwells on the thought of a peculiar relation between Yahweh and Jerusalem. When Yahweh returns, he says, he will take possession, or, supplying the adverb from the next clause, again take possession, of Judah as his portion in the holy soil of Palestine, the rest having been alienated through the fault of Israel, and again take pleasure in its capital, and the seat of its sanctuary, Jerusalem. Cf. 3² Is. 14¹.—17/13. The return of Yahweh to his sanctuary, as Ezekiel describes it (43¹ ff.), is a spectacle calculated to fill the beholder with wonder and reverence. The prophet says that, when he saw the earth aglow with the divine splendour, and heard the voice that proceeded from it "like the sound of much water," he fell on his face. If, as has been suggested, Zechariah had this passage in mind, as he was writing, it was natural that he should close the paragraph by requiring that men should greet with awful attention the great event that he had predicted. The words he uses are an adaptation of Hb. 2²⁰. The first clause, *Silence all flesh before Yahweh*, is virtually a repetition of the original, but the second is recast, the reason for the change being that, while Habakkuk was thinking of God en-

throned in heaven, Zechariah wishes to represent him as issuing, after a period of inactivity (Is. 42¹⁴), from his heavenly temple to occupy the earthly sanctuary that his people have prepared for him. Hence he says, not "Yahweh is in his holy temple," but *Yahweh hath roused himself from his holy abode*. On the heavenly temple, see further Dt. 26¹⁵ Je. 23³⁰ Ps. 29⁹, etc.

That Zechariah was interested in the movement to rebuild the temple appears on the surface of his prophecies; but the casual reader would probably think of him as second to Haggai, both with respect to his zeal for the enterprise and his ability to further it. The study of the first two chapters of his book ought to have shown that any such estimate of him is mistaken. He was thoroughly in sympathy with his (presumably) older contemporary. The thought of the temple dominates these visions throughout. His influence on the more thoughtful among his people must have been greater and more lasting than that of Haggai, because he appealed to that which was noblest in those whom he addressed. His message was, Seek first Yahweh and his vivifying presence, and all these things shall be added to you. An appeal of this sort will bear unlimited emphasis and repetition. It is therefore probable that it was the preaching of Zechariah, rather than that of Haggai, which, after the first enthusiasm had subsided, held the Jews to their sacred but laborious task, during the four years that elapsed before the temple was completed.

10/6. נָסַךְ Rd., with ⚡ II ⚡, נָסַךְ.—נָסַךְ ⚡, אֶל עַמּוֹ תִּסְסָרָא = נָסַךְ, which would have no sense with פָּרִשְׁתִּי in this connection. For the latter, therefore, ⚡ has סַנְאָה = קִבְצָה (We.) or אֶסְפִּי (Che.). If these readings be adopted, as they are by the later critics, the whole clause becomes a parallel to the one that precedes it. But the latter has its proper parallel in v. 11. This being the case, the one now under consideration may pretty safely be regarded as a gloss and interpreted with the greater freedom. It seems necessary, however, to emend the current text unless it may be supposed that the glossator had in mind 6¹⁵, in its present form, and meant to make Yahweh say he had dispersed his people as he was wont to despatch his messengers. The alternative is to adopt a reading, נָסַךְ, found in 23 mss. and several of the earliest edd., and supported by II and ⚡. So Dathe, New. This reading, whether the prep. be rendered *into* (to) or *by*, has a familiar sound. In Je. 49³⁶ the two ideas are combined. Here the rendering *to* seems the more suit-

able.—On the meaning of פָּרָשָׁה, see Ps. 68¹⁵—11/7. צִוּן הַלֵּלִי 6, Eis Σελων ἀνασώζεσθε (E) = צִוּן הַלֵּלִי. So We., Now., Marti. The voc., however, is certainly more natural after הוּא, and וְהוּא 6 have this construction. Cf. Je. 22¹⁸.—[הַלֵּלִי] The accent not being thrown back as usual in pause. Cf. Ges. § 29. 4 (c) הוּא.—[בֵּרֶךְ] Hi. *et al.* cite Je. 46¹⁹ in defence of this word, but the passages are not parallel, for Jeremiah addresses the people of Egypt, not those who are sojourning with them. This seems a pretty clear case of dittography.—12/8. The rendering given to אָרַר is the only one permissible, the attempts to make it denote aim or purpose being forbidden by Hebrew usage. So AE., who has the excellent paraphrase, "After sending his glory to me he sent me." This explanation renders the emendations of Houb. (אֶחָד כְּבוֹד יְשֻׁרָאִי), Oort (אֶחָד לְכַבֹּד יְשֻׁרָאִי) and Che. (אֶחָד כְּבוֹד יְשֻׁרָאִי) unnecessary.—[בְּכִנּוּר] Better הכְּבוֹד.—On אֵל in the sense of *concerning*, see Is. 37²³ Je. 22¹⁸, etc. The לֵץ of 6 7 represents a prevalent mistake with reference to the connection.—[בְּכִנּוּר] Some mss. have בְּכִרָה, a reading that may have been suggested by Ps. 17⁹; where, however, as in La. 2¹³, בֵּרֶךְ is probably a gloss.—עֵינִי is one of the 18 so-called פְּקֻדֵי סֵפֶר, or corrections of the scribes, a list of which is given at the beginning of the book of Numbers and again at Ps. 106²⁰. Tradition says that the original reading was עֵינִי, but that the scribes, thinking it derogatory to the Deity so distinctly to attribute to him bodily parts, substituted this one. The implication is that the word should be rendered *his own eye*, but this rendering, which has no support in the Versions, except in the *sui* of some mss. of E II, is neither necessary nor natural. If, however, the clause is parenthetical, and the natural antecedent of the sf. of this word Yahweh, the tradition above cited is clearly mistaken. See Nu. 12¹², where it is impossible to believe that, as tradition asserts, the original text had אֵינִי and בְּשִׁירִי. On the הַקִּינִים, cf. Gins.^{1st}, 347 ff.—13/9. [כִּי] After the parenthesis this particle introduces the words of Yahweh. Cf. Ges. § 127 (b).—[לְעִינֵיךָ] Kenn. 96 has לְעִינֵיךָ, and this is the reading favoured by 6 II 6 7; but most of the mss.—de Ro. cites 38—and nearly all of the earliest edd. treat the word as a noun. So also Norzi, Baer, Gins., Kit.—The final clause, acc. to Marti, is an editorial addition. His reason for this opinion is that it implies doubt concerning Zechariah's commission, which would hardly have arisen in his lifetime. There are, however, considerations that make for genuineness. This appeal to the future, as has already been noted, is more than once repeated, but not at random. Cf. v. 12 4² 6¹⁵. In every instance it occurs in a passage supplemental to the recital of a vision or other revelation, constituting a feature of such passages. This being the case, if the given passage has the marks of Zecharian authorship, it would seem safe to recognise this feature of it as genuine.—[שְׁלֵחִי] Kenn. 150 adds אֵלֶיכֶם probably because it, or אֵלֶיךָ, appears in all the parallel passages.—14/10. [רֵט] On the accent, *milra*, cf. Ges.

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§ 27. 8. R. 12 (b).—15/11. [וְ] Read, with 6 8, וְ, and for וְשִׁנְתִּי, with 8, וְשִׁנְתִּי. 6 has the clearly mistaken, but easily explained, reading κατὰσκηνώσουσιν = וְשִׁנְתִּי, the pl. for the sg.—The whole of v. 15^b is pronounced secondary by Marti, and there is less to be said for the appeal to the future here than in v. 13; but too much stress must not be laid upon the abruptness with which it is introduced, for in Ezekiel the similar expression, "and ye shall know that I am Yahweh," is repeatedly used with little regard to the connection. Cf. Ez. 11¹⁰ 12 13² 14, etc.—17/14. [נִצֵּר] On the Niph., cf. Ges. § 72. 2. RR. 8. 9.—[נִצֵּר] 6, ἐκ νεφελῶν = נִצֵּר; E, de nubibus; S^{LU} [נִצֵּר] = נִצֵּר; but S^A = מִן.

b. *The anointed of Yahweh* (3¹⁻⁴ 4^{10b-14}).

The second group consists of two visions. They have to do with the persons and fortunes of the two leaders who represented the Jewish community in the time of Haggai and Zechariah.

(1) THE ACCUSED HIGH PRIEST (CH. 3).

In this vision the high priest Joshua, haled before the angel of Yahweh by the Adversary, is acquitted (vv. 1-5), and endowed anew with high functions and privileges (vv. 6-10).

(a) *The acquittal* (vv. 1-5).—The prophet first sees the high priest, as a culprit, before the angel of Yahweh. The latter rebukes the Adversary for his complaint, and then, having released the accused, has him stripped of his soiled garments and clothed in becoming apparel.

1. The same form of expression is used in introducing this vision as in 2³/1²⁰, *Then Yahweh showed me*. The place where the scene is laid is not mentioned. One is reminded of similar scenes at the court of heaven; for example, that described by Micaiah, when he was summoned by Ahab to advise him with reference to a projected expedition against Ramoth Gilead (1 K. 22^{10ff.}), in which Yahweh appears seated, "on his throne, with all the host of heaven standing by him on the right and on the left"; but especially of that portrayed in Jb. 1^{6ff.}, in which "the sons of God" come "to present themselves before Yahweh," the Adversary among them. In both of these scenes, however, all the persons represented are celestial

INTRODUCTION

THE BOOK

Luther described the book of Zechariah as 'the quintessence of the prophets'. This term, from ancient philosophy, was used of a heavenly substance latent in all things, and so has come to mean the essential nature of a thing, the refined extract, the pure and perfect form. Allowing for a modicum of overstatement in Luther's estimate, it remains true that Zechariah exhibits many links with earlier prophecy. Thus, the four horns in 1:18 reflect Dn. 7:7, etc.; the measuring line in 2:1 reminds us of Je. 31:39 and Ezk. 40:3; the brand plucked from the burning in 3:2 of Am. 4:11; the seven eyes in 4:10 of 2 Ch. 16:9; the call to righteousness in 7:9, 10 of the language of the book of Exodus (e.g. 22:21-24); the penalty of scattering in 7:14 of Lv. 26:33 and Dt. 4:27, 28; 28:36, 37; the prospect of Jerusalem in 8:3-13 of Is. 2:2-4; 54:1-17; Je. 3:17, 18; 50:4, 5; and the oracles against surrounding nations in 9:1ff. of Am. 1:2-3. The promise of restoration in 1:17; 2:10 recalls Is. 40:1; Ho. 2:23; Mi. 7:14; and the living waters flowing from Jerusalem in 14:8 recall the new Jerusalem of Ezekiel's theocracy (Ezk. 40-48, especially 47:1ff.). As Zechariah claims in 1:1-7 and 7:1ff., he is in the strict prophetic succession, and his pure Hebrew echoes the language of his predecessors in the sacred office. Zechariah's far-reaching acquaintance with all parts of the OT was due to his priestly duty of interpreter of the sacred writings.

The second and third sections of the book (chs. 9-11, 12-14), consisting of a series of predictions, must be read in the light of the NT as Messianic, either directly or indirectly. The Apocalypse of the NT is coloured by images taken from this book.

THE PROPHET

The title 'prophet' in Zc. 1:1 comes at the end of his genealogy and belongs naturally to him as the chief person named. Brackets are really required after the names Zechariah and Iddo, contrary to the Hebrew punctuation, however, which connects the title with Iddo, his grandfather.

We know nothing about Zechariah's life except what is revealed here. His ancestor, Iddo (Ezr. 5:1; 6:14), head of a returned priestly family (Ne. 12:4), was part of the captivity led back by Zerubbabel and Joshua (cf. Ne. 12:16).

Evidently Zechariah's father died while he was still young, so that he was reared by the head of the clan and brought to Jerusalem while a boy. The suggestion is often repeated that the reference to Berechiah, his father, is an insertion here from Is. 8:2 (Jeberechiah), but this is unnecessary. The link between Zechariah and Berechiah persists in Mt. 23:35 (cf. Lk. 11:51) which certainly points to the fact that the combination of the two names was a familiar one. Does it also suggest that Zechariah was actually martyred, and thus throw light on the mysterious reference to the smitten shepherd in Zc. 13:7?

The prophet's name means 'Jah remembers', and was a common one in the OT, being found twenty-eight times. He probably returned from exile with his grandparents in 537 BC and grew up in the rampartless city while the Temple foundations were being laid and while the building operations were in abeyance. In 520 BC, in company with his fellow-prophet Haggai, he sought to arouse the remnant of the returned exiles to recommence the work. The 'man with a measuring line' in 2:1ff. may be his own image projected into the night vision.

The peculiar nature of these night visions in chs. 1-8 marks a transition stage between the older type of prediction and national diagnosis, and what is called apocalyptic, with its lurid portrayal of the future in terms of catastrophic imagery. Affinities have been sought in the Akkadian oracular dreams of Ashurbanipal (ANET, 451), but the links are slender. The prophet in fact always retained his self-consciousness and remained alert to question the angelic medium concerning the significance of the events revealed.

HISTORICAL BACKGROUND

The period covered by chs. 1-8 is that of Ezr. 5 and 6. In the first year of Cyrus the Great of Persia, a decree had permitted the return of the Jews from exile in Babylon, with a licence to rebuild the Temple of the Lord at Jerusalem; cf. 2 Ch. 36:22f.; Ezr. 1:1f.; Is. 44:28. Zerubbabel, son of Shealtiel and legal heir to the throne of David, led the return; cf. Ezr. 3:8; 5:16 (where he is named Sheshbazzar; see further on Ezr. 1:8); Hg. 1:1, 12; Mt. 1:12; Lk. 3:27. In 1 Ch. 3:19 he is called the son of Pedaiiah (son of Jeconiah, son of Jehoiakim). Shealtiel probably died without male issue, and his brother Pedaiiah (in accordance with Dt. 25:5-10) had taken his

rebuilding and local opposition had also delayed it. The two prophets provoked the people to renewed activity and the Temple site was completed. Unlike Solomon's Temple, and the Tabernacle previously, the new edifice did not contain the Shekinah glory (cf. Ex. 40:34; 1 Ki. 8:10, 11; 2 Ch. 5:13f.; Hg. 2:7-9). The references in Zechariah to glory (e.g. 2:5, 8, 10) may be due to this omission. There is instead a Messianic significance to the term; cf. Hg. 2:7, 8.

TEXT AND CANON

Ecclus. 49:10 (c. 180 BC) refers to 'the twelve prophets', and probably implies that the prophetic canon was already fixed by that date. According to C. D. Ginsburg, the order of the twelve is not the same in every MS, nor in the earliest editions of the printed Hebrew Bible. It is, however, an essential preliminary to the subject-matter of the next section to note that in them all, chs. 9-14 appear as an essential part of Zechariah, separate from the roll of Malachi. There is no MS evidence that they were ever considered to be an addition from an unknown source. For fuller references to the Talmudim see W. H. Lowe, *Hebrew Students' Commentary*, 1882, p. xvii. No doubt was ever cast on the genuineness of the last six chapters by the Rabbis. The language is good classical Hebrew, free from Aramaisms which might have been expected in a returned exile, but which may have been avoided on purpose to show the spiritual lineage with the former prophets. The text is obscure in parts and there may be minor displacements (e.g. 13:7-9) and possibly an occasional gloss. An obscure text, however, is not necessarily a corrupt one. In textual studies the harder reading is often to be preferred, in view of the tendency of scribes to simplify the rendering.

THE COMPILATION

The prevailing tendency among scholars is to divide Zc. 1-8 from Zc. 9-11 and 12-14, and to introduce each section with the title, 'An Oracle'. Cf. Zc. 9:1; 12:1; Mal. 1:1. The night visions and their two appendices (2:6-13; 3:6-10) are thus severed from the verbal predictions. The first scholar to question the genuineness of chs. 9-14 was Mede, the great exponent of prophecy, who died in 1638. He questioned it on the ground that Mt. 27:9 (evidently from Zc. 11:12, 13) ascribed it to Jeremiah. Also the pre-exilic allusions in chs. 9-11 convinced him of a different authorship. No-one today argues for a pre-exilic authorship, however. E. J. Young (*Introduction to the Old Testament*, 1958, pp. 278ff.) gives an interesting account of the history of interpretation and shows that scholarship is divided on the issue. In view of the great variety of dates proposed for the different strands within the section 9-14, no confidence

ZECHARIAH: INTRODUCTION

is meagre in data and our knowledge of it is limited. It is hazardous to be dogmatic. P. R. Ackroyd (*Peake's Commentary on the Bible*, 1962, p. 651) says, 'It may be wondered whether the attempt to date the allusions is the most useful method of approach.'

Three main arguments are employed against the unity of authorship. First, it is argued that there is a different atmosphere in chs. 1-8 from that of 9-11 and 12-14. The first section is concerned with the rebuilding of the Temple and the restoration of the nation. The second and third sections face a different situation altogether. Neighbouring peoples, a discredited prophetic institution, and discord between Judah and Jerusalem fill the canvas. Second, 9:13 refers to the sons of Javan (Greece) as the dominant power in the Middle East, whereas in Zechariah's day Persia predominated. Third, the changed form of the prophecy points to a later era.

In reply, traditional defenders of Zechariah's authorship affirm that difference of style, language and form can be fairly explained on two grounds. *a.* When chs. 9-14 were written, the situation had changed radically from that of 520 BC. Also Zechariah was older. His message, therefore, was aligned to face a new age. *b.* Visions are bound to take a different structure from verbal predictions. Van Hoonacker in 1908 argued that the subject determines the nature of the media to be employed. L. G. Rignell (*Die Nachtgesichte des Sacharja*, 1950) argued that Zechariah prophesied at three different times and was also editor of his own work. Literature, like music, can differ in form and yet emerge from the same mind. Even within the same composition changes of form may be devised to convey the complex features of the work, but subtle links will be found to unify the whole.

These are not lacking in Zechariah. *E.g. a.* an expression is found in both parts of the book, which only elsewhere occurs in Ezk. 35:7: literally, 'from passing through and from returning', 7:14; 9:8. *b.* The formula 'says the Lord' is common to the whole book, appearing in 10:12, 12:1, 4; 13:2, 7, 8 as well as throughout part one. *c.* 'The eyes of the Lord' occurs in 4:10 (cf. 3:9); 9:8; 12:4. *d.* 'Lord of hosts' as a title of deity occurs in 1:6, 12; 2:9; 9:15; 10:3; 13:2. *e.* The active verb *yāsāb* ('to sit', 'dwell') is used in the passive sense in 2:4; 7:7; 12:6; 14:10, and rarely elsewhere. *f.* Cf. 2:10 with 9:9 for resemblance of language and ideas. In both parts of Zechariah there is a fullness of language as the writer lingers on a word, phrase or idea; *e.g.* 6:13; 9:5; 12:4. *g.* Five sections to a verse are rare in Hebrew, yet in both 6:13 and 9:5, 7 this feature is found. *h.* In both parts no mention is made of any earthly ruler except the Messiah.

The strand that runs through the whole like a thread is the habit of incorporating quotations from the other books of the OT. Suggestive

appears at first sight. These are not proofs in themselves, but they are pointers towards the reasonableness of accepting the MS evidence of the unity of authorship. The lack of agreement in critical analysis shows up the difficulty of providing a satisfactory alternative.

The strongest argument for post-exilic authorship is the reference to the sons of Javan (Greece) in 9:13. 'From about 520 BC onwards the Greeks in Asia Minor were a continual source of trouble to Darius, and in 500 BC a great Ionian revolt occurred. In 499 BC the Athenians burnt the Persian stronghold of Sardis, and in 490 BC and 480 BC, the Persians, in full-scale invasion of Greece, were defeated at Marathon and Salamis' (NBD, art. 'Zechariah, Book of'). The prophet could have seen Greece as a menace to the Persian Empire, and accordingly it fits Zechariah's day as well as any later time. Indeed the defeat of Greece is also foreseen, in company with other nations, in the purpose of God.

THE CHARACTER OF GOD

The prophet's messages to the people, like every sermon, were conditioned by a particular situation. Except by inference these situations are unknown to us now. The compilers of the Canon preserved these utterances as authentic words of God because they felt such messages were readily applicable to a wider audience and to new needs in the worshipping community. Every truth in the book hinges on the character of God revealed to the prophet and portrayed by him in his declarations.

The Lord had a supreme purpose in making Jerusalem the centre of the world and the city of His presence (Zc. 1:1-6; 8:7). But this goal could not be achieved without His people being prepared for such bliss. The prophet, therefore, had to warn men of the punishability of sin and to promise deliverance to the penitent (cf. 3:2, 9; 5:3, 4, 8). His control extended to all nations and to the whole of creation (cf. 8:23; 12:1). Ultimately all nations will recognize Him as King (cf. 2:13; 6:1-8; 14:16-21).

ANALYSIS OF CONTENTS

Zechariah belonged to the prophetic succession (1:1). In the prologue (1:2-6) the lesson of history is spelled out and becomes the divine word to the returned exiles.

Then follow eight visions (1:7 - 6:15) to portray the divine zeal for the rebuilding of Zion. The Lord has intervened in the events of the times to deliver His own people from their oppressors, and to resettle them in their own land (1:7-21). Zion will be rebuilt (2:1-13) and the Temple restored with a consecrated high priest (3:1-5). He will typify the Messiah, whose special name here is the Branch, to signify both His humble human origin and His supernatural growth

His will is communicated in a variety of ways. His Word is given through angelic agents, oracular media and the pressure of a burden upon a sensitive spirit. God's Spirit is the controlling agency and the energizing force (cf. 4:6). His character is just and no ritual observance can appease His righteousness (cf. 7:5-14). Yet due seemliness in worship is required (cf. 2:13; 14:16-21). Acceptance of man by the Lord of hosts is dependent upon repentance, and the cleansing fires of judgment and grace and the divine promise to bless (cf. 3:2; 12:10; 13:1-9).

The Lord's purpose is centred on the Messiah. In part one He is lowly (cf. 3:8, 'my servant'), of Davidic origin (cf. 6:12, 'the Branch'; see also Is. 4:2; Je. 23:5; cf. Is. 11:1). In part two He follows the Davidic pattern as Shepherd (cf. 11:4; 12:10; 13:7) and as the King (cf. 9:9; 14:9).

The early Christians saw a fulfilment of some of these predictions in the life and passion of Jesus (cf. 11:13 with Mt. 27:9). His ministry was patterned on these oracles (cf. 13:7 with Mt. 26:31). He also provided them with the key to unlock the Messianic secret and to interpret the allusions in Scripture to His own Person (cf. Lk. 24:44, 45). Other links are to be found between this book and the NT. Additional to the bare reference to Zechariah in Mt. 23:35, a wide range of apocalyptic imagery is quarried from his book (cf. Mt. 24:30 with Zc. 12:12; Mt. 24:36 and Mk. 13:32 with Zc. 14:7; Mt. 26:15 with Zc. 11:12). In addition Acts 1:11 must be linked with Zc. 14:4, and 1 Thes. 3:13 with Zc. 14:5; cf. Jude 14.

John in the Apocalypse also drew upon this source for material (cf. Zc. 1:8 with Rev. 6:4, 5; Zc. 1:18, 19, 21 with Rev. 17:3, 16; Zc. 3:4 with Rev. 7:14; Zc. 3:9 with Rev. 5:6; Zc. 4:2 with Rev. 1:12; 11:4; note the phrase, 'Sir, you know', in Rev. 7:14 as an echo of Zc. 4:13; cf. Zc. 6:2, 3 with Rev. 6:2; Zc. 6:11 and 9:16 with Rev. 6:2; Zc. 12:10 with Rev. 1:7; Zc. 14:7 with Rev. 21:23, 25; Zc. 14:8 with Rev. 22:1; Zc. 14:11 with Rev. 22:3). The ultimate fulfilment of many of these realities lies in the unknown future, but it is a day 'known to the Lord' (cf. 14:7).

(3:6-10). Israel will be like the golden candlestick in the Temple, a lampstand for the divine light to shine into the darkness of the world (4:1-14). In order to achieve this position the nation must be purged of guilt by its recognition and its removal (5:1-11). These two visions of the flying scroll and the women in the barrel are linked with the chariots of the Lord (6:1-8) by a key phrase 'going forth'. The heavenly patrol represents the divine control of the nations. The section concludes with a symbolic crowning of Joshua and a further oracle concerning the Branch (6:9-15).

In the second section (7:1 - 8:23) the same

themes are covered in a different way. The lessons to be learned from the past history of the nation are the material for the prophetic word of exhortation, followed by a tenfold promise of restoration, which has remarkable parallels to the preceding chapters.

In the third section (9:1 - 14:21) the Messianic theme is further elaborated. Once again the neighbouring nations come under divine judgment (9:1-8) and this is aptly concluded with a lyric on the coming of Zion's King (9:9-17). The scattered Israelites are recalled to their own land (10:1-12) and a taunt song is taken up against their enemies (11:1-3). This is extended

COMMENTARY

1:1-6 THE PROLOGUE

The opening message is an appeal for obedience to God. The people of God find security when they put God first. The flagging zeal of the returned exiles was a clear symptom of a deterioration in their spiritual condition (cf. Hg. 1). Zechariah's remonstrance warned them that a great work claimed their allegiance, with no time left for postponement, or they would commit the same folly as their forefathers.

1 This may be editorial framework. Emphasis is placed on the date, October-November 520 BC, 18 years after the return of the first contingent of exiles from Babylon (cf. 2 Ch. 36:22; Ezr. 1:1; Is. 44:28). *Darius* is Darius I (522-486 BC). *Eighth month*; i.e. between Hg. 2:1-9 (seventh month) and Hg. 2:10-23 (ninth month). 4 *Former prophets* implies a succession of witnesses. 'God buries His workmen but continues His work.' The divine Word has thus an enduring quality, and its fulfilment in every age confirms its truth.

1:7 - 6:15 EIGHT VISIONS (AND THEIR TWO APPENDICES)

Before launching upon the admittedly complex details of these visions, it is advantageous to try to chart the over-all course which they follow. They fall into two groups: visions 1-3 (1:7 - 2:13), and visions 4-8 (3:1 - 6:8). The first group is focused on Zion and the future glory which the Lord will bring to it; the second group is focused on the Messiah as Priest-King and on the various steps by which the Lord will bring about the promised glory. The sequence is as follows: the Lord will return in blessing to Zion (1:7-17); its opponents will be overthrown (1:18-21); and the city, indwelt and guarded by the Lord Himself, will extend its unwallled boundaries (2:1-13). But if this is to come to pass and the Lord is really to dwell with His people, then sin must be dealt with. Hence there is need of a perfect priestly mediator, the Messianic Branch (3:1-10), who, being King as well as

into an allegory against worthless rulers (11:4-17). An oracle for Judah and Jerusalem outlines the nature of deliverance after a period of setback (12:1-9) followed by the purification of the city to make it holy, and of the land to make it fit for God's presence (12:10 - 13:6). Then a mysterious oracle is uttered concerning the smitten Shepherd which the Gospels link with Jesus Christ and His passion (13:7-9). Like most prophetic narratives the last chapter is concerned with the final rout of Zion's foes, and the arrival of their King to dwell among a dedicated people (14:1-21).

Priest, is the complete means of blessing to the people (4:1-14). His work, likewise, is total: sinners are purged out of the land (5:1-4), wickedness itself is removed (5:5-11), and, in a final confrontation between God and the world-system in which wickedness has found a resting-place, evil is overthrown and God's wrath appeased (6:1-8). The symbolic crowning of the Priest-King (6:9-15) looks forward to the consummation of the kingdom of God.

1:7-17 The first vision

The call to repentance is followed by a series of night visions, all apparently seen in one night, early in 519 BC. They are not direct from the Lord, in the sense that an angel mediates them and interprets them to the prophet. The theme of the first vision is the zeal of the Lord for the rebuilding of Jerusalem. The earth was now at rest after the people and their land had enjoyed a compulsory sabbath of 70 years.

8 *A man riding upon a red horse* is probably the angel of the Lord (cf. v. 11; see also Introduction to Exodus, p. 116). In this scene, enacted in the valley bottom, he is the protector of God's people. Aspects of the divine providence are represented in the colours of the heavenly scouts. *Red* depicts battle and bloodshed (cf. Rev. 6:4); *white* represents victory and peace (cf. Rev. 6:2); *sorrel*, i.e. reddish brown, is the aftermath of confusion in the unsettled period after the end of hostilities (cf. Rev. 6:5-8). 9ff. The prophet is puzzled by the vision. The interpretation fits the contemporary situation. Darius's Empire was being shaken by revolt, and only a temporary peace had been secured at that moment. 12 *Seventy years* may be a round number, or the period which expired with the return of the exiles (see on 2 Ch. 36:21).

16 *Thus says the Lord*. Four years later when the Temple was rebuilt, v. 16a was fulfilled. The rebuilding of the city by Nehemiah in 445 BC saw the fulfilment of v. 16b. 17a This prosperity waited until the victorious reigns of the Macbean princes in 165 BC (see NBD, art. 'Macca-

bees', p. 762), while 17b is Messianic and awaits realization. Chs. 9-14 are thus anticipated.

1:18-21 The second vision

The end of heathen supremacy is foretold. Four horns, perhaps on the heads of four beasts, symbolize the power of the nations which have scattered Israel and Judah. They are frightened away by four craftsmen, who may represent the Temple workmen. This vision was an additional assurance that God's purpose would be fulfilled. The scattering experience was completed, and now nothing could hinder God's people in their task of restoration.

18 *Four*. Many attempts have been made to identify four historical foes, e.g. Assyria, Babylon, Medo-Persia, and Greece (see, e.g., C. H. H. Wright, *Zechariah and his Prophecies*, 1879), but possibly the numeral is symbolic rather of danger 'on every side', just as we speak of the 'four' points of the compass. The people of God are ever surrounded by a menacing world. *Horns* are symbolic of power. 20 *Four smiths*, or craftsmen, indicate that the victory of the people of God would be achieved by peaceful means as they responded to the call to engage in the craftsman's work of Temple-building (cf. Hg. 1:8, 13; 2:4-9, 15-19). As the danger had been 'fourfold' so the remedy is 'fourfold'; the divine strategy is sufficient to meet the peril from every quarter.

2:1-13 The third vision

1-5 This follows directly from the first two visions. The foreshadowing of the city yet to be is provided in the rebuilding and restoration of Jerusalem. Josephus regarded the building works of Herod Agrippa as its literal fulfilment. But the final chapters of the book envisage a more glorious future with Zion as the central metropolis of the world. In the first part of the vision the angel stops the young man from measuring the old boundaries of the city because the new limits will overspill the ancient landmarks. Within an all-embracing divine omnipotence, its inhabitants will dwell safely. The Shekinah glory that departed with the deportation of the people into exile in 586 BC had now returned in some measure to the city to dwell there, and to make it a holy abode once more (cf. Ezk. 11:22, 23; 43:1-9; 48:35).

6-13 The second part of the vision is a lyric poem of triumph. A summons is issued to the Jews still in Babylon to return to their own land. Haste is urged lest they should be engulfed in the doom of Babylon and also that they might share in the promised prosperity of Jerusalem.

8 *After his glory sent me*. The translation is difficult because the Hebrew reads simply 'after glory' (cf. RV). This could be the war-cry of the Lord for His host (cf. Jdg. 5:14, RV). The speaker is the Messiah, who is sent to the Jews, to whom pertains the glory (cf. Rom. 9:4), to be their Protector and to perfect their salvation. The glory of Zechariah's time was the restora-

tion of Jerusalem, mentioned in v. 5, which foreshadowed a greater glory to come in the Person of the Messiah. *After* in this case means in search of the glory. The phrase *sent me* is repeated in v. 9 to emphasize the importance of the commission. *The apple of his eye* (cf. Ps. 17:8). From every angle the pupil of the eye is safely guarded against attack. This is symbolic of God's protection of His own from all hostile powers that menace this precious possession. Others, however, think that the pronoun refers to the enemies of Israel and means that they endanger their own safety by hostility toward the elect.

9 *Then you will know*. The requital of their oppressors, as instruments of His chastisement, is proof of the prophet's mission. *Shake my hand* is the attitude of threatening (cf. Is. 10:32). 10 *Daughter of Zion*. Cf. 9:9 for a similar term, and evidence of the stylistic links between the three parts of the prophecy. 11 *Many nations . . . in that day* also anticipates the later chapters of the book (e.g. 8:22; 14:16). 12 *The holy land* is used only here in Scripture, although the idea is found elsewhere (cf. Is. 11:9; 27:13). 13 *Be silent* (cf. Hab. 2:20) is an impressive announcement of the advent of the Lord that implies more than the ordinary divine activity in history. He has invested Himself to partake in a holy war on behalf of His people (cf. 14:4ff.). *His holy dwelling* is heaven itself and not the Temple in Jerusalem.

3:1-10 The fourth vision

From the promises of a glorious future for the city and people of God, Zechariah turns to the means by which they are to be achieved. God will raise up a perfect priestly Mediator, of whom Joshua and his fellow-priests are a foreshadowing (cf. 3:8). This is followed by the vision of the golden lampstand (4:1-14), which symbolized the bestowal of the power of the Spirit of God upon His people to spread the light of the gospel throughout the earth. They need first to be purged of all iniquity (5:1-11) before the universal sovereignty of the Lord can be acknowledged (6:1-8). The setting up of this Messianic kingdom is symbolized by the crowning of Joshua (6:9-15).

In the fourth vision Joshua is vindicated and the promise of the Messianic Branch is made. The high priest probably signifies the chosen representative of the nation, whose misfortunes are due to a super-human adversary, as well as to their own ceremonial defilement. This uncleanness may also be due to the people's failure to rebuild the Temple (cf. Hg. 2:14), or to the limitations of the priesthood (cf. Mal. 3:1-4). The Targum interprets it as the sin of marrying foreign wives, which characterized the period 60 years later (cf. Ezr. 10:18). Joshua is arraigned like a criminal before the angel of the Lord. In the presence of supernatural witnesses the adversary accuses him. Joshua was laden with personal iniquity (v. 4) as well as the guilt of the land (cf. 5:6). His pardon, therefore, had to be both personal and representative.

2 *Satan*. W. F. Bar 1917, in loc.) treats this a prosecutor, acting und in the sacred court. The 'the Satan') shows that but the fact that Satan implies that his design divine purpose. A *bran* expression. Israel as a from the furnace of Ba become a torch to en idea is further enlarge lampstand in the nex signifies the white robe plural in the Hebrew articles of dress in the *turban* is to the high pr is to the Temple, its evidence of its renovation accepted by God for His Is. 62:3; Zc. 14:20). *A* intervenes, enthusiastic establishment of a full hood.

6, 7 *Enjoined*. The an solemn charge to Joshua holiness and his faithful office. Consequent upon promised the principal Temple, and the pros heavenly council. Like co-worker in the fulfilme for Zion and Israel. P lead to settled conditions there is also the suggestio like the pictures in 8:12 *good omen*. Joshua and sit before him as subordin the miracle of renovatio They thus become a ple Messiah's kingdom in v mediation and reconcilia *My servant, the Branch* in the prophets to port Prince (cf. Is. 4:2-6; Je 6:9-15; Is. 11:1 uses involves the same idea would arise to become the and combine in Himself Priest. Joshua knew that Branch because he was n Zerubbabel, the civic neither was he a priest, so the office.

9 *A single stone with s eyes*) is another Messia Branch' is the kingly-pr in relation to His human 'the Stone' with its seven 28:11, 12, 36-38; Ps. 11 His divine omniscience (cf knowledge, 2 Ch. 16:9; perfect Priest, endowed (cf. Is. 53:11), He brin cleansing (v. 9b). *Seven*

To
the revered memory of
LEOPOLD COHN,
man of God,
missionary pioneer,
personal benefactor,
this volume is gratefully dedicated.

THE PRESENT STUDY is the fourth in the series of five, projected for all the minor prophets. It is impossible for the author to express adequately his gratitude to God for the privilege of scrutinizing these pages of Sacred Writ, or to indicate fully the inexpressible blessing derived from such exercise of heart and mind. Similar and greater experiences of this nature are coveted for each reader.

The hour is later on God's clock than any one of us realizes. Prophecy should be studied, not for mental exercise alone, but to ascertain the will of God now for each life, and to move into the center of that place of blessing. May love for Israel result from such activity.

Grateful thanks are due to my wife; my son, Paul; my daughter, Lois; and my secretary, Mrs. Franceen Smith, for valuable assistance rendered in typing and proofreading the manuscript. The consideration and cooperation of Dr. J. Hoffman Cohn, worthy son of a worthy father to whom this book is dedicated, have been appreciated every step of the way from the publication of these studies in *The Chosen People* to their appearance in this final form.

May the Lord use these pages to His glory in Christ Jesus.

11

HABAKKUK

PROBLEMS OF FAITH

THE PERPLEXITY OF THE PROPHET

THE PROPHET AND HIS TIMES

NOTHING IS KNOWN of the personal history of the prophet Habakkuk. Some have conjectured on the basis of verse 19 of chapter 3 of this prophecy, that Habakkuk was of a priestly family, and so qualified to officiate in the Temple service. No certainty attaches to this view.

His name means "to embrace." Luther thus explained the name of the prophet: "Habakkuk signifies an embracer, or one who embraces another, takes him into his arms. He embraces his people, and takes them to his arms, i.e., he comforts them and holds them up, as one embraces a weeping child, to quiet it with the assurance that, if God wills, it shall soon be better."

There has been difference of opinion as to the time of the prophetic ministry of Habakkuk. Since the heading of the prophecy indicates nothing as to the reign in which he labored, the time of the prophet must be gleaned from the contents of the book itself. Some have referred the prophecy to Manasseh's or even Josiah's (with less reason, I think) days, but the best view is that which places it in the reign of Jehoiakim. This is arrived at from the nature of the sins prevalent in Israel pictured in this book and from the manner in which Habakkuk speaks of the Chaldeans. If this be true, then he was a contemporary of the prophet Jeremiah before the Babylonian invasion. At this time sin was indeed rife in Israel, and the hour of the Babylonian invasion was not far off.

The book of Habakkuk differs from the regular addresses of the prophets who ministered to Israel. His is a record of his own experience of soul with God. Prophets spoke for God to men; he expostulates with God about His dealings with men. We are reminded in this regard of Jonah among the prophets and of Job among the poetic books. Primarily

and essentially he is the prophet of faith. The keystone of the whole book is 2:4. His main theme (like Ps 73 and other passages in the Old Testament) was the affliction of the godly and the prosperity of the ungodly. He dwells on the perfect dealings of God and the development of faith in His own.

All concede to Habakkuk a very high place among the Hebrew prophets. The poetry of chapter 3 has been rightly accredited on every hand as the most magnificent Hebrew poetry. The language of the book is very beautiful. The message for the most part is couched in the form of communion with God. Chapter 1 dwells on the invasion of the Chaldeans; chapter 2 predicts the judgment of God upon the Chaldeans; and chapter 3 pictures the coming of the Lord and the destruction of the hostile world powers.

Though the book is short in compass, it is quoted from a number of times in the New Testament. Compare Habakkuk 1:5 with Acts 13:40-41; Habakkuk 2:4 with Romans 1:17; Galatians 3:11; and Hebrews 10:38. See also Habakkuk 3:17-18 and Philippians 4:4, 10-19.

THE COMPLAINT OF THE PROPHET

The prophecy is entitled "a burden" because it predicts judgments upon Israel and her enemies. Habakkuk laments over the sin of his people and then over those of her foes.

The first verse gives no clue as to the time of the prophecy which must be gathered, as we have indicated, from other details of the book.

The man of God has been crying unto the Lord concerning the wickedness and violence in the land, yet the Lord has done nothing about it. He is jealous for God's glory. This is not a personal complaint, but he voices the desire and longing of the godly in the nation.

Here we have unveiled for us at the very outset the exercised heart of the prophet of God. Everything is awry, and God is apparently not intervening in the situation. In verses 9 and 13 of chapter 1, we have similar language to that of verses 2 and 3. The reign of Jehoiakim was full of injustice and bloodshed. (Note Jer 22:3, 13-17; for the same inquiry see Jer 12:1; 20:8; and Job 19:7.) Since the prophet is powerless to alter conditions and the Lord has not, he asks why he is permitted to see such iniquity on every hand and violence and strife going unchecked. What troubles the prophet is that the Lord seems to look on these heartbreaking conditions with indifference.

The silence of God in human affairs, then as now, has ever been difficult to understand. But this does not mean that there is not an answer, and that divine wisdom is incapable of coping with the situation. All is under

His seeing eye and everything is under the control of His mighty hand.

But in the meantime the Law was slacked (lit., chilled), rendered ineffective, paralyzed. It came to be looked upon as being without force or authority. Because of unrighteous judges the Law was set at naught. Since the forms of judgment were corrupted, both life and property were insecure. Justice could not prevail because the wicked knew how to hem the righteous in on all sides, so that he could not receive his just due. Miscarriage of justice was the order of the day. Ensnaring the righteous by fraud, the ungodly perverted all right and honesty. Because God did not punish sin immediately, men thought they could sin on with impunity. (See Ec 8:11.)

THE ANSWER OF GOD

God is far from being an unconcerned spectator in earth's affairs. We can always be certain that, if our hearts are stirred over the prevalence of sin and ungodliness, God is all the more deeply concerned.

He addresses Habakkuk and the people of Judah, directing them to look out on the scene of world history among the nations. The Lord points them to the events transpiring among the surrounding nations: the Assyrian Empire destroyed by Nabopolassar; the founding of the Chaldean rule; and the victory of Nabopolassar (with his son, Nebuchadnezzar) over the Egyptians at Carchemish. As they look they will wonder marvellously, a most emphatic expression.

This power of Babylonia was to be used of God to chastise Israel. He may use others, but He claims it as His own work. Thus, instead of God's being inactive and indifferent, He is emphatically at work, in a way which men will scarcely believe. It will be of such unusual character. (In Ac 13:41, Paul warns the despisers of the Gospel with judgment using this verse.) It has been suggested that probably at this time the Babylonian nation was still friendly (2 Ki 20:12-19). Soon they were to invade the land in three sieges in the time of Jehoiakim, Jehoiachin, and Zedekiah. Our prophet has these invasions in view.

The statement that God will raise up the Chaldeans has reference to their invasion of Judah, because they had already been on the scene of political history for some score of years. (Cp. Is 23:13.) The Chaldeans were the inhabitants of Babylonia and were of Semitic origin from Kesh, son of Nahor, brother of Abraham (Gen 22:22). (They are mentioned in Is 43:14; 47:1; 48:14, 20; Jer 21:9; 32:4, 24; Eze 23:23; their invasion is described in Jer 5:15-18.) The indication is clear that Habakkuk ministered at a time when the Chaldeans were coming to the fore in world politics. The prophet gives a threefold picture of the enemy of Israel:

they are cruel, quick, and impetuous in their ways, and bent on far-flung campaigns, such as were conducted under Nebuchadnezzar.

THE ROD OF GOD'S ANGER

Now the text describes at greater length what was touched upon in the message of verse 6, which is the classic passage for the characteristics of the Chaldeans, as Isaiah 5:26-30 is for the Assyrians. The Chaldeans strike terror into the heart and are a dreadful adversary. Their own desire is their only law and standard of judgment. They make their own rules of conduct. This is Babylon in its old character (Gen 11:4). Their dignity did proceed from themselves, for they assumed the superior place in the Babylonian empire on their own initiative. And nothing is lacking in their preparation for military campaigns. Their horses exceed leopards in their swiftness, and in ferocity they surpass evening wolves. Wolves, hungry from the lack of food during the day, prey on the flock as night comes on (Jer 5:6 and Zep 3:3). The Chaldean horsemen are irresistible in their attack and swoop down as an eagle intent on its prey.

We have here the fulfillment of the warning of Moses in Deuteronomy 28:49. The purpose of the invaders is to perpetrate violence in the land. This was Israel's sin (vv. 2 and 3), and it will be her punishment.

The second part of verse 9 has been variously interpreted and translated. One translation would have it that the set of their faces is forward; another is that their faces shall sup up as the east wind. In either case the thought seems to be clear that the enemy will be formidable and irresistible in their advance.

They will blast everything before them as they go. The innumerable host of their captives can only be compared to sand. The Chaldean is fearless and confident of his power, for he scoffs at kings and their helplessness in the face of his attack. He runs roughshod over every obstacle and opposing fortress. He has been called a hasty nation, and this is clearly seen in the manner of his besieging a city. He needs only to cast up bulwarks before fortified cities in order to lay siege to them, when they capitulate before him and he takes them captive.

Verse 11 has received various treatments at the hands of translators and interpreters. It has been suggested that when the Chaldean is exulting in his victories, his mind will change (he will lose his reason), and he will pass over all restraints to his destruction. This passage would then be a prophecy of the disease that came upon Nebuchadnezzar when his reason was unseated.

The language of Habakkuk has been likened to that of Daniel 4:16, 30-34 where an unforced harmony between the two books is said to exist.

While this position is entirely within the range of the possible, it is not very probable.

All that the prophet is stating here is that the successes of the Chaldean will be multiplied; he will carry all before him, as the wind sweeps over vast stretches of land. In doing so the Chaldean conqueror heaps up guilt before God because of his ungodly ambitions and his subjugation of many helpless peoples. God is given no glory in these successes, because the Babylonian victor praises his own strength. His own might and power are his god. The Assyrian did the same before him (Is 10:13-14) and multiplied others have followed this method since him. For one to make his own strength his god is to commit suicide of the soul. (See Dan 4:30.)

In this section of the prophecy we have had described for us in a remarkable pen portrait the Chaldean invader, his nature, manner of operation, purpose, weapons, attitude toward others, and the basic cause of his ultimate downfall.

THE DEEPER PERPLEXITY OF HABAKKUK

Has the problem of the prophet been answered by the Lord? Or has the difficulty become worse in the mind of Habakkuk? The messenger of God is in greater perplexity now, for he remonstrates with God for inflicting punishment on Judah by a nation less righteous than they.

The prophet directs his appeal to God whom the enemy has treated contemptuously. He speaks representatively for his people and uses the well-known names for God as Jehovah, Holy One, and Rock. In addressing the everlasting God, he declares by faith that God's people will not die. He knows the nature of the covenant-keeping God who will not allow His people to be wiped out. The ground of his confidence and hope is twofold: (1) God has been Israel's God from ancient times; and (2) He is so holy that He must punish ungodliness whether in His own nation or in the enemy.

Since God does not desire the destruction of His people, it is manifest that He has chosen the Chaldean only to chasten and correct His chosen people. But the wound still aches in the heart of Habakkuk. How could the righteous God, who is so pure and cannot abide any form of iniquity, use such a wicked and treacherous people as the Chaldeans? And human life was so cheap to the Babylonians. They treated men as one would the fish of the sea who have no defenses or rights and as worms of the earth who have no ruler to protect them.

In a figurative manner the prophet shows how the Chaldean callously takes captives as a fisherman plies his trade. The angle, net, and drag

represent the armies and weapons whereby the Chaldean carried on his military ambitions. His great successes gladdened and rejoiced his heart. But to whom did he give the glory? He worshiped his own military prowess.

There is no indication that the Babylonians worshiped the sword as did some of the ancients. They did boast of their strength in war, however. How perverse can man be when he delights to worship the creature rather than the Creator, the gift rather than the Giver.

In his distress and perplexity of soul, the prophet asks the Lord whether this cruelty and idolatry of the Chaldean will go on without interruption. Will God not bring such rapacity to an end by His power? On this tense note chapter 1 concludes, but the answer of God will appear in the next chapter. There we shall see that the Lord has set a bound to all which displeases Him. All is taken into account, and the remedy is provided. We do well to bring our doubts and perplexities to the Lord, as did Habakkuk, and leave them with Him for final disposition and solution. He never fails.

"WE SHALL NOT DIE"

This is the glad and glorious testimony of any child of God who has been delivered from death in trespasses and sins through the work of the Lord Jesus Christ on Calvary. But it reminds us that those without Christ are dead spiritually and, if they continue thus, will die the second death which is eternal separation from God. The prophets of the Old Testament cried again and again to Israel that she should not die in her sins.

THE ANSWER OF GOD

At the close of the first chapter we found the prophet distressed at the inscrutable dealings of God with His people, Israel. The prophet complained at first of the widespread iniquity in Judah, to which the Lord replied that He was aware of it all and would judge it at the hand of the Chaldean.

When the prophet learns of the rod of God's anger, he is bowed down in greater mental agony that God should use a nation less righteous to afflict and chasten His people. With the problem still unsolved we come to the solution in chapter 2.

Since God has answered the first questionings of the prophet, he feels confident that God will do likewise with his greater problem. Just as a sentinel is set to keep an eye on that which occurs outside a fortified city, so the prophet stations himself in spirit to await God's answer to his inquiry. The thought is not that Habakkuk actually went to a watch-



tower, but that he assumed such an attitude of heart, that of anticipation and watchfulness. The majority of interpreters understand the verse in a spiritual sense of inward preparation. The prophets are compared to watchmen. (See Is 21:8, 11; Jer 6:17; and Eze 3:17; 33:2-3.)

In this spirit of alertness the prophet was ready to receive by revelation the response of God. The answer was first to his own mind and heart, then to his people. The rendering of the last part of the verse as "when I am reproved," is not preferable here. There is no indication that any complaint was lodged against the prophet or that he stood in need of reproof. He was expecting the solution to his complaint.

And God did not disappoint His servant in his need. The Lord commanded Habakkuk to write the revelation given him upon tablets. These were the customary ones for writing (Is 8:1). It could have been on such as were shown in the marketplace on which public notices were written (graven in clay) in clear letters.

The letters were to be large and legible enough to be easily read. The prophet was to reduce the vision to writing so the people would have it for the future. (See Dan 12:4 for similar wording.) The one reading it was to run to tell it forth, because it was such a message of joy to Israel, telling her of the ruin of her enemy and her own deliverance.

The deliverance was not to come immediately, but it was surely to come; the godly should wait for it. Delay is only in the heart of man; God is working the details according to His own plan. Patience was needed. The purpose of God cannot be hastened nor can it be delayed. It comes to fulfillment at the appointed time.

The vision hastes (not speaks, but pants) on it its fulfillment. It seeks the accomplishment of the things it predicts. The end spoken of here is not the end of the times of the Gentiles, as has been suggested, but the realization of the prophecy in history. The vision will not deceive nor disappoint, but will assuredly come to pass. (The latter portion of v. 3 is quoted in Heb 10:37.) The passage in Hebrews is clear that the reference is ultimately to the coming again of the Lord Jesus Christ. The attitude of heart enjoined in our text of the prophet is the normal one for the child of God today. We are as men waiting for the return of their Lord.

BASIC DIVINE PRINCIPLES

In verse 4 we have the content of the vision given the prophet which is the answer to his perplexity set forth in 1:12-17. This text, which later became the watchword of Christianity, is the key to the whole book of Habakkuk and is the central theme of all the Scriptures:

It is not treating of two classes in Israel: those who would reject the prophetic message in their pride and those who would humbly believe it. The reference is undoubtedly to the proud Chaldean, but since we have here basic divine principles, these truths can be applied in a secondary sense to any individual who is in unbelief.

The soul of the proud Babylonian is puffed up and is not upright but full of deceit and dishonesty. This way is the path to destruction. On the other hand, the just or righteous one (referring here primarily to the godly in Israel) shall live by faith. There have been many attempts to interpret the word *faith* as faithfulness or right dealing, but the sense must be trust in God in this context. (See Gen 15:6; 2 Ch 20:20; and Is 7:9.) We have here the cause of life and death. Pride leads to death because it will not receive by faith the grace of God.

Habakkuk now has his answer to his complaint. He is not to doubt that the pride of the Chaldean will be his destruction, while the godly is to continue looking to the Lord unto life. (The second clause of v. 4 is quoted in Ro 1:17; Gal 3:11; and Heb 10:38.) The Talmud with insight declares that here all 613 precepts given by God to Moses on Sinai are summarized.

Moreover, the proud Chaldean has given himself over to the treachery of wine. Ancient writers confirm this statement that the Babylonians were very much addicted to wine. Note the disaster it brought in Daniel 5. A heathen writer said of them: "The Babylonians give themselves wholly to wine, and the things which follow upon drunkenness." What a scourge to any people is drunkenness! How well we do to heed the admonition in our own land.

Filled with pride, drunken with wine, the Chaldean is also thirsty for power and conquest. His restless nature stirs him up to continuous conquests (1:16-17), so his great desire is to go forth to destroy. Like Sheol (in the New Testament, Hades) his desire swallows up all and yet remains unsatisfied.

Sheol was the place of the departed dead. The body was committed to the grave and the soul went to Sheol. From Luke 16 (especially v. 26) we learn that there were two divisions in Sheol before the death and resurrection of the Lord Jesus Christ: a section for the righteous (called also Abraham's bosom or Paradise) and one for the unrighteous. After the resurrection of Christ (Eph 4:8) He removed the righteous souls from Sheol to heaven where Paradise is to be found now. (Cp. carefully Lk 23:43; 2 Co 5:1-10; and Phil 1:23.) In this day of grace the ungodly still go to Hades (Sheol), while the believer departs to be with the Lord in the third heaven.

We have thus set before us the two ways, the way of life and the way of death. We note two types of character and the manner of God's dealing with each on the basis of fundamental divine principles. The proud, puffed up, dishonest, drunken, dissatisfied Chaldean will have death; the just, godly, righteous Israelite will have life through faith in the living God. God could not make the responsibilities and issues more clear than He has. And they hold good for all time.

THE FIRST WOE

Now follows a fivefold woe upon the wicked Chaldean oppressor. The five woes are presented symmetrically in five stanzas or strophes of three verses each. The woes are taken up and uttered by all the nations and peoples mentioned in verse 5 who have suffered at the hand of the cruel oppressor. In a taunt song they will heap woe on the Babylonian for his rapacious and plundering ways. He sought to heap up for himself that property which was not his. How long did he think he could go on thus with apparent impunity? Furthermore, he loaded himself with pledges (not thick clay as in some versions, which makes no sense here), that is, the wealth of the nations which he has plundered, as an exacting usurer accumulates pledges contrary to the Mosaic law (Deu 24:10), and which must be given up again. Suddenly he would be called upon to relinquish his ill-gotten gain.

We know that the Medes and Persians struck unexpectedly at the Babylonians. The word *bite* forms a play on words with a similar word which means to exact usury. The thought is that since the Chaldeans had spoiled so much goods from others, they were in a sense indebted to the nations: the surrounding peoples were their creditors. The conquerors would not only be bitten by the subject peoples, but would be shaken violently, referring to the forceful seizure of a debtor by his creditor (Mt 18:28). The spoiler will be spoiled; the plunderer will be plundered. All this will come to him for his shedding of blood and violence inflicted upon the lands and cities of the nations.

THE SECOND WOE

The second woe is pronounced upon the Chaldeans for their covetousness and self-exaltation. The basic meaning of "evil gain" is breaking off, as Orientals do with pieces of silver and other metals in money transactions, then it came to refer to those who sought after ungodly gain.

Like Edom, the Chaldean set up his government on a basis where it was secure from attack. The language is not literal but is taken from the imagery of an eagle (Job 39:27; Jer 49:16; and Ob 4). The ungodly op-

pressor may think his position an impregnable one, but because of his many plunderings, he has sinned against his own soul and caused his own ruin. He has brought the retribution of God upon himself. Even inanimate things, the buildings he has erected to his own glory and for the satisfaction of his own pride, will cry out because of the injustices perpetrated in them. The reference is not to the dissolution of the empire, as though it were falling apart. But the stone and the beam would cry out together to accuse of sin and bloodshed. (See Gen 4:10, and by contrast note Lk 19:40 and Ps 29:9, ASV.)

THE THIRD WOE

For tyrannical oppression of captive peoples, a third woe is called down upon the Chaldean conqueror. Their cities were built with blood, for the wealth by which the king of Babylon built his magnificent buildings was gained from bloody wars. Captive labor was used to build the grand structures of the empire.

But, contrary to the purposes of the proud rulers of Babylon, the Lord had determined that the labor of these subject peoples would not stand. It would all be consumed in the fire that was to bring the Chaldean empire to an end. The work was for nought.

Of old a kingdom had been set up in Babylon to usurp power and glory (Gen 10:10; 11:4), but it must pass away and be replaced by God's kingdom (Rev 11:15). The Babylonian kingdom must give way to the kingdom of the Lord and of His Christ. In order for the earth to be filled with the knowledge of the glory of the Lord, as the waters cover the sea, the kingdoms and rulers of this world must be judged and destroyed. The purpose of God in creating the earth at all was that it might reflect His glory (Num 14:21; Is 11:9).

THE FOURTH WOE

The next woe upon the Chaldean takes into account his shameful treatment of weaker or neighboring nations. Verses 15 and 16 are probably to be taken figuratively. Otherwise, they speak of shameful and immoral corruption. The condition of a drunken man represents in Scripture the overthrow of a conquered nation. (Cp. Nah 3:11.) The thought is that the Chaldeans with their lust for power and conquest enticed other nations into campaigns for spoil and finally left them to suffer loss and shame. For this, foul shame will be upon those who allured the peoples and they will be as the uncircumcised, which indicated to the Hebrews the height of contempt. The cup of retribution in God's wrath will come round in due time to the Babylonian (Jer 25:15).

Judgment is determined against her because of the desolation wrought in the land of Palestine. They had denuded the forests for their military campaigns and in their building enterprises, and had killed the beasts hiding there. From earliest days conquerors cut down the forest of Lebanon and killed its beasts, as is recorded by different kings both of Babylonia and Assyria. The verse also indicates a climax in wickedness from the destruction of the forests and beasts to the desolation of the cities. The land and city of verse 8 refer to all the nations; in verse 17 the reference is to Judah and Jerusalem.

THE FIFTH WOE

The last woe is uttered upon the greatest sin of all, idolatry. To bring out forcefully the utter worthlessness of idols, the prophet asks of what profit it is. It is of no-use. (See Is 44:9-10 and Jer 2:11.) The teacher of lies is the idol because of the false oracles connected with its worship. How senseless of the idolater to cry for help to the dumb idol to awake to help him. Ironically and scornfully, the prophet questions whether such can teach. The idol may be overlaid with gold and silver, showing earthly splendor, but there is no life within it.

The prophets of the Old Testament are at their best when they expose the delusion and senselessness of idol worship. Idols are nothing, but there is a living, all-seeing, ruling God in the heavens. He is not hidden under gold and silver, but alive in heaven, ready and willing to help His people. He is the invisible God inhabiting His heavenly temple and all-powerful, therefore it behooves all nations to be solemnly and humbly reverent before Him. (Ps 76:8-9; Zep 1:7; and Zec 2:13 dwell on the same majestic theme.) The nations do well, as well as individuals, to submit silently to Him waiting for His judgment.

"THE JUST SHALL LIVE BY FAITH"

How Israel needs to hear and heed his word of priceless counsel. The just does not live by works or the merits of the fathers. It is by faith alone in the sacrifice of the Messiah, the Lord Jesus Christ. The Jews are beloved for the father's sake (Ro 11:29), but they are not saved for their sake, but for Jesus' sake who died for them.

THE TRIUMPHANT FAITH OF THE PROPHET

POEM OF PRAYER AND PRAISE

After perceiving the promises and warnings of chapters 1 and 2, the prophet concludes his book with prayer and praise. He recalls past manifestations of God's power and grace; he prays for the speedy deliverance

of God's people; and he expresses a firm confidence in God which is unchangeable. Parallels to this poem are to be found in Deuteronomy 33:2-5; Judges 5:4-5; Psalm 68:7-8; 77:13-20; 114; and Isaiah 63:11-14.

This ode was designed for public worship as is seen from the inscription, subscription, and the musical notation "Selah" in verses 3, 9, 13. It is admittedly one of the most majestic and sublime portions of the Word of God. The chapter is entitled a prayer, a designation used for "psalm" in Psalm 102:1. It was used in referring to devotional portions in general. The poem was set to shigionoth which is found (in the singular) in Psalm 7 also. We are certain that it refers to the kind of music which accompanied the song, although the translations of the word have been varied, such as "after the manner of elegies"; "a song"; "a reeling"; or "a triumphal song." Since the word comes from a verb meaning to err, the thought is one of a song sung in great excitement, a triumphal song.

It is interesting to note how Habakkuk lays bare his heart at the beginning of each chapter of his prophecy. He was no passive spectator of the sad spiritual decline of Judah, nor was he a passive recipient of the telling solution of God as he waited on his watch. These disclosures stirred him deeply, as they should do for all of us.

What God had revealed of the Chaldean attack on Judah and God's retribution on Chaldea, that is, the answer of God in chapter 2 especially, had disturbed the prophet and filled his heart with terror and awe. He finds his outlet in prayer and calls upon God to revive His work in the midst of the years. The prophet of God would have Him manifest His grace to Israel and judgment upon her enemies by renewing the displays of His mighty power as of old in intervening on behalf of His people.

While the years yet run their course and Israel still undergoes suffering, God is supplicated to make known by experimental proof the reenactment of His deeds of power. In God's wrath upon both Judah and the Chaldeans, He is besought to remember mercy. Judgment is to be tempered with mercy. In this verse we have before us the theme of the psalm and the heart of the prayer. In short, Habakkuk prays that God will do for His people as He has in the past, and while inflicting punishment will remember to deliver also.

GOD IN HIS MAJESTY

In a sublime manner the prophet now pictures a future redemption under figures taken from past events. The background here is the memory of the events of the Exodus and Sinai. Just as the Lord manifested Himself when He redeemed Israel from Egypt, He will appear again to deliver

the godly among His people from their oppressors among the nations and will judge their foes as He did the land of Egypt.

Some critics of this passage have shown a lack of spiritual insight when they see in this section only a description of a storm sweeping from the desert, instead of a glorious appearance of God, a Theophany.

The first verb of 3:3 (and so all the verbs through v. 15) should not be translated as a past, as though Habakkuk were placing himself back at the time of the events of Israel's deliverance from Egypt. It should rather be rendered "cometh" with a future sense, for as the Lord once came to His people at Sinai to do wonders among them and for them and establish a covenant, so He will come again to liberate them from their enemies.

Teman was one of the great cities of Edom; it was probably the capital of the country and was the southernmost large city of Edom. Here it is used representatively for all Idumea. Paran was opposite Teman and only separated from it by the valley of the Ghor (1 Ki 11:18 indicates it was between Midian and Egypt).

Selah indicates a heightening of the musical accompaniment, the musical *forte*. It would allow for a pause and meditation. This notation occurs seventy times in the Psalms and three times in this chapter.

The manifested excellence of the Lord covers the heavens and His praise filled the earth. Verse 3 deals with the extent of God's coming; verse 4 with its effects. All creation reflects His splendor; light is His garment (Ps 104:2). His brightness is as the light of the sun and rays of light encircle Him. The word *rays* means "horns" by comparison of the rays of the rising sun above the horizon to the horns or antlers of the gazelle, found also in Arabic poetry. And there, in the brightness, is the hiding of His power. The splendor actually conceals the glorious, invisible God. Our God is a God that hides Himself (Is 45:15, but how gloriously revealed in Christ, Jn 1:18 and 2 Co 4:6), but it is with excess of light. Glorious God is ours!

GOD IN HIS POWER

As plagues were visited upon Israel's enemies and burning pestilence went before the Lord in the desert, so the Lord will accomplish in His future manifestations. According to Revelation 6, definite plagues and visitations will precede the coming of the Lord visibly to earth.

Now Habakkuk pictures the Lord as stopping in His march and causing great upheavals in the earth. The Lord stood and measured the earth with His all-seeing glance. With irresistible power, His hand drove asunder the nations and overpowered them. Even the mountains, those lofty objects of God's creative power, were scattered as dust, and the an-

cient hills bowed as though in reverence and submission. All was leveled before His august presence. His ways are everlasting: He works in time and in all creation but transcends all. His goings are ever accompanied with power as of old.

THE FEAR OF THE NATIONS

When God accompanied Israel's entrance into Canaan, the nations were struck with fear. This same pattern of events will exist in prophetic times. The people of Cushan were thrown into consternation. Calvin refers the name to Cushan-rishathaim, king of Mesopotamia, of Judges 3:8, 10, but undoubtedly the reference is to the people of Cush or the Ethiopians.

Trembling seized the land of Midian, those of the Arabian coast of the Red Sea opposite the Ethiopians. Tents and curtains indicate their nomadic life and stand for the people of these lands.

The prophet at this place addresses God directly for vividness and emphasis. When God marches forth, the rivers and the sea retreat. The Red Sea and the Jordan were dried up to allow Israel to pass over dryshod. What God has done to one river and one sea, He can do to all.

The poetic questions reveal how powerful were the ways of the Lord with the sea as with the land. The horses and chariots of salvation upon which the Lord is pictured as riding are not the angels, but the elements—the clouds and the winds. (See Ps 104:4.)

The bow of the Lord was drawn from its cover, and the arrows fell fast upon the heads and penetrated far into the hearts of the Lord's adversaries. By an emphatic expression Habakkuk shows how completely unsheathed was the bow of the Lord to accomplish His purpose.

As it was then, so it shall be again. Just as clear as the first clause of verse 9 is, so obscure is the second. There are but three words in the Hebrew, but as yet they have not been explained satisfactorily. One eminent Old Testament scholar counted more than one hundred translations of these words. With such diversity of opinion, it is foolhardy to be dogmatic at this point. We can only suggest a preference and leave it with that. If we take the rendering of the ASV, the thought is that God's supernatural interventions for His people are not for one period alone, but His oaths secure them for Israel in the future. Such a statement is true, although it does make an abrupt change from the description of God's chastisements upon the enemies of Israel. The marginal rendering of this same version may be somewhat better. "Sworn were the chastisements of thy word" would convey the meaning that according to God's solemn oath, He had foretold vengeance upon His enemies. (Cp. Deu 32:40-42.)

The earth itself in consequence of the wrath of God trembles and waters gush forth from beneath, or at the quaking of the earth the sea empties its waters on the land into rivers. Verse 10 continues the thought of an earthquake caused by the mighty advance of the Lord of Hosts. The prophet repeats in different form what was stated in verse 6, because the mountains are so prominent on the earth. The loud roarings of the waters of the deep are likened to the utterances of a voice. The waves of the sea are spoken of as the lifting up of its hands. In this power-mad age we do well to remember that power belongs only to God.

GOD'S INTERVENTION FOR HIS PEOPLE

The miracle at Gibeon is referred to in verse 11 when the sun and moon stood still in their respective places in the heavens (Jos 10:12). God wrought wonders on earth, among the nations, in the seas, and in the heavens as well.

The arrows spoken of may well refer to lightnings, instruments of the wrath of God, as the bow of verse 9. The Lord marched through the land in His indignation and threshed the nations in His anger. (For a similar figure see Is 63:1-6.)

Lest by this time anyone be in doubt as to the purpose of these manifestations of the power and wrath of God, Habakkuk states expressly that God had in mind the salvation of His own people. There are two interpretations of "thine anointed." One sees here a reference to Israel, thus paralleling the thought of "thy people." The other holds that the anointed is God's King, the Messiah, through whose instrumentality and agency God effects salvation for His people.

Many passages confirm this latter position, while the first view finds support in Psalm 105:15. If the reference be to a past event (as a pattern) in the head out of the house of the wicked man, allusion may be to one of the kings of Canaan. However, if the prophet is speaking of the future, and this is the more probable, then the king of the Chaldeans is meant. The description of laying bare the foundations up to the neck is allegorical, the house standing for the Chaldean dynasty.

Habakkuk identifies himself with Israel in verse 14 and depicts the treatment God offers the invaders of His land. By mutual destruction (as in the cases of 1 Sa 14:20 and 2 Ch 20:23-24), the enemy will fall by their own weapons, those who, like robbers, delight to prey upon the defenseless. The poor here are Israel.

Bringing his recital of God's marvelous acts to a close, the prophet recalls the crossing of the Red Sea (Ex 14), when the Lord trod the seas and mighty waters. Is there a God like our God?

THE TERROR AND TRUST OF HABAKKUK

A cycle of thought is completed in verse 16 which reverts to the subject of verse 2. He is still filled with fear and dread at the coming anguish for his people. He knows his homeland is to be overrun by the Chaldean invaders, and he feels it deeply. It is hard indeed to stand by and see the inevitable stroke fall upon God's people. But his communion and meditation upon God and His ways, as well as His promises, have wrought in him trust as well as terror.

It has not been a fruitless spiritual exercise, this looking to God for His own answer to the knotty problems of life. Out of it has come unswerving trust in spite of coming trouble. Though the enemy come in and destroy the fig tree, the vines, the olive trees, mar the fields, and carry off the flock from the fold and the herd from the stalls, yet Habakkuk will rejoice in the Lord and joy in the God of His salvation. The Lord God Himself will be his strength and sustaining power, enabling him to surmount all obstacles with abundance of vitality as he freely moves about in his own land.

What desolations the Chaldeans were to carry out but what consolations God grants His servant to carry him through. Not only will he have calm in the hour of trial, but joy in spite of all desolations of the land. This is one of the most forceful manifestations of faith's power recorded in the Bible. With renewed and joyous strength, the prophet will be as the gazelle which is so swift that greyhounds are in danger of dropping from overexertion in the chase.

The musical signs suggest that the psalm was used in the liturgy in the Temple; it is not so certain from the use of "my" in the subscription that Habakkuk performed this Levitical function himself.

Note what a contrast the conclusion of this prophecy is to the perplexity that overwhelmed the prophet at the beginning of the book. He finds the all-sufficient answer to all his problems in God Himself. He will trust God though all blessings fail. What a word for the times in which we now live.

"FOR THE SALVATION OF THY PEOPLE"

How full of meaning are these words and how well they summarize God's purpose in His dealings with Israel, His chosen. God has done so much for this purpose in past ages—out of Egypt, through the wilderness, in the land, out of captivities, in the midst of persecutions—but above all at Calvary when the Messiah of Israel, the Lord Jesus Christ, gave Himself for their sins.

12

ZEPHANIAH
THE DAY OF THE LORD

GLOBAL JUDGMENT

THE MAN AND THE MESSAGE

THE NAME "ZEPHANIAH" means "the Lord hides" or "he whom the Lord hides." Nothing beyond 1:1 is definitely known of the prophet's life. The genealogy in the superscription of the prophecy is given for four generations. No other prophet has his pedigree carried back so far. It is not usual in Old Testament usage to note a man's ancestry beyond his grandfather unless for special purpose. He was of royal blood and was the great-great-grandson of the godly King Hezekiah. The arguments that have been advanced against this view are not convincing.

Our prophet ministered about a half-century after Nahum, in the reign of Josiah. Manasseh and Amon had been godless kings but Josiah was a God-fearing ruler (2 Ki 22 and 23). Most students of the book think the reformation of Josiah had already begun. (See 2 Ch 34:3-7.)

The reformation in Judah in 621 BC (the ten tribes were already in captivity for a century) touched only the small remnant; the mass in Israel were in the condition pictured here in chapter 1 and in Jeremiah's prophecy. With the latter group all was outward and external, and a strong reaction followed the reformation. The people were ripe for judgment. It is strange that Zephaniah does not mention Josiah's reforms.

Our prophet has been considered as one of the most difficult in the prophetic canon, but his message has a definite focal point, namely, the Day of the Lord. He uses the expression more often than any other prophet of the Old Testament. In the first chapter he announces his word of judgment, centering particularly upon Judah; in the second chapter he predicts judgment on several peoples after an exhortation to repentance; in the last chapter, after a short word concerning judgment on Jerusalem,